DOCTRINE

OLD ORDER

RIVER BRETHREN

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OLD ORDER

RIVER BRETHREN

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PREFACE

For a number of years the subject of this book has been on the mind of its author. Since the founding of the Old Order River Brethren, we find no one has endeavored to write and put in print their doctrine concerning a God fearing obedient life. We aim to have the world read the definition of our doctrine. We desire to have them know the truth of our doctrine. Now having this direct release, should disperse all doubt of its authenticity. May this create a strong desire to be involved in the same.

By long consideration, prayer and meditation, this work was undertaken in humility; praying for the help of the Holy Spirit --- the comforter to reveal the faith in its purity. Also actions of simplicity, to guide the believer in at the strait gate. Doctrine! Written or unwritten; is a dogma or belief derived from tradition and commandments. This covers such a vast field that there is no individual knowing all the answers. By blending the wisdom of those involved in like faith, we present to you this book. The author is grateful for the assistance from like professors, to share their wisdom. The many hours spent in study of sentence structure and proof

reading by the authors companion, so that there may be no deceptive understanding that would lead to disunity concerning doctrine. We wish all to understand, each subject is not exhaustive. It is deemed enough is written to establish a firm faith - doctrine.

We thank God for coaching us in this matter. God is to be exalted and honored for His endued inspiration. To praise, honor and glorify God for allowing a deep perception upon those assembling this work.

LABAN T. BRECHBILL

DOCTRINE

OLD ORDER RIVER BRETHREN

GOD

There can be no true faith without believing that there is a God, and believe that God is from everlasting to everlasting without beginning or end. This leads beyond human comprehension, and is not necessary to delve into. Such a faith gives God credit for things that exist, visible and invisible. Illogical questions do arise, such as how did the trees originate? The scripture has the answer. It is said the tree and many other things originate from a seed. This does not agree with Genesis 1:11,29 where it speaks of the fruit of the tree yielding seed. This would point out God created the tree that produced the seed; even so was the fowl before the egg. And so we believe the hand of God is seen in everything that exists, good and evil. The evil part will be explained in a later chapter. We can see by the things that are, that some great power was in operation to establish existing things, and that power is God. This established the phrase "In the beginning God created the

heaven and the earth, and God saw every thing that He made, and, behold it was very good" (Gen. 1:1-31).

NAME

In the Hebrew language of the Old Testament the Hebrew word ELOHIM is commonly translated God in our versions. Jehovah is translated Lord and with the addition of another name such as Jehovah-Nissi (Exodus. 17:8-15. Jehovah Jireh (Gen. 22:13,14). Jehovah-Shalom (Judges 6:24). These names were given to altars that were built and God given the honor. This signifies we should also have an altar dedicated to the honor of God. There are many names with reference to God; like a large tree with many branches, each branch extends from the trunk - God. Moses was told by God His name is "I am that I am; and that 'I am' hath sent you" (Exodus 3:14). This name corresponds with Revelations 1:8 "I am Alpha and Omega" or with "Which was, and is, and is to come." We believe this, and can assume it will be proven at the proper time. Another limb whose designation or name is "Messiah." The acknowledgment of the promised one to come by John in chapter 1:41; 4:25 does assume the people used that name when referring to the one that they believed would restore Israel. When this

looked for one came He was named Jesus (Luke 1:31), or Jesus who is called Christ (Matt. 1:16). He had two names. Many times when reading the gospels we find each name seperate as well as both names combined. The distinction of His eternal parenthood is Son of God, (Mark 1:1). In referring to the gospel he compounds the name as "Jesus Christ the Son of God. Many times the name is used as "The Son of man." Using this term with reference to humanity, while the other has reference in some way to God. Now we have three distinctions for Jesus, another is Lord. This name does recognize Jesus as supreme master and ruler of heaven and earth; as the Lord of Sabaoth (James 5:4). The words Redeemer and Saviour are very precious when we recognize the work of their office, in the preperation of the sinner for the admittance of the Holy Ghost and Comforter which will tell you what you have done and should do. The combination of these names involve Heavenly Father which is God or any of His emissaries.

THE ATTRIBUTES OF GOD

God is a Spirit; He is infinite in His being; He is the everlasting God, no limitations, He changes not. "Jesus Christ the same yesterday, and today, and forever" (Heb. 13:8). His attri-

butes are, Omnipotence, Omniscience, Omnipresence, eternity, holiness, righteousness, faithfulness, mercy, loving-kindness, and love.

GOD'S OMNIPOTENCE

In His all powerful sovereignty is the fact that at the sound of His words the world was formed, in the movement of His arms the earth quakes and the mountains burst forth with volcanic fire and smoke, in storms with lightning flashing from heaven to earth manifesting His power. Even the winds and the sea obey Him. His demonstration among mankind is illustrated in the experience of Nebuchadnezzar, Daniel 4; the ordeal with Pharaoh, Exodus 4:11; the trial of the three holy children, Daniel 3:12-30. All the heavenly dwellers are subject to His will, Hebrews 1:14; Acts 12:7, even Satan is powerless without God's permission, Job. 1:2; 2:6.

GOD IS OMNISCIENCE

His knowledge is perfect and endless. He knows all things. Before creation He knew the future. "Canst thou by searching find out God? (Job. 11:7). "For whom he did foreknow he also did predestinate" (Rom. 8:29,30). These words reveals the fact that God

knew from the beginning and did assign them to be glorified. His knowledge is superior to human intelligence, even as the east is from the west. No one can hide or perform an act or say a word without His knowledge of it. The eyes of the Lord are in all secret places, determining good from evil. "There is not a word in my tongue, but lo, O Lord thou knowest it altogether" Psalm 139:5. God knows all things from eternity to eternity. Confuting the heathen idol in Isaiah 48:5, "I have even from the beginning declared it unto thee; before it come to pass I showed it thee - - I have showed thee new things from this time, even hidden things." In Genesis 25:23, "And the Lord said unto her, (Rebecca) two nations are in thy womb, and two manner of people shall be seperated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." When Biblical and civil history is followed from the time of Esau and Jacob's birth until today we must concede God knew what He told Rebecca would be accomplished; for we have its condition before us. We do believe as in Isaiah 42:9, "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." God leaves no doubt when He declares, "I

am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure."

THE OMNIPRESENCE OF GOD

By the Omnipresence of God is meant that God is every where present. When "Jacob awaked out of his sleep he said, surely the Lord is in this place, and I knew it not" (Gen. 28:16). After Solomon had completed building the Temple he stood in the presence of the congregation, and in his prayer to God said, "behold, the heaven and heaven of heavens cannot contain thee" (1 Kings 8:27). We believe as Solomon, there are no limits to His whereabouts, and His circumference is nowhere. We realize God is a Spirit. If an unconverted man in India and one in the U. S. accept the call, "Come unto me." With this distance between them; how can He see, hear and know everything those people said and done? Then at the very same moment present Himself in person as He did to the Apostles one evening when gathered together and He stood in the midst of them and said, "peace be unto you." He showed them the nail prints in His hands and feet, and side, then He ate broiled fish and honey comb" (Luke 24:31,36,43) "And He

vanished out of their sight." He was seen in His known form as a person. But could He of presented Himself in the same manner at the same moment to the unconverted in Calcutta India, and St. Louis Missouri U. S. A.? Some may say that would be two persons; if at the very same moment would appear at a third place, it would be three persons or a trinity equal to Father, Son and Holy Ghost, yet all one. We believe God is all powerful, knows everything and is everywhere, and so He could do just that very thing.

When we read the 139th Psalm, David confessed that God knew all about him, and there was no way of escape; verse 8 "If I ascend up into heaven, thou art there, if I make my bed in hell, behold thou art there." No time is God absent; to the true believer He says, "Abide in me, and I in you" (John 15:4, 23). "And we will come unto him, and make our abode with him." If God is everywhere present, how do we understand this? Stephen in the 7th chapter of Acts said, "Howbeit the most high dwelleth not in temples made with hands; as said the prophet, Heaven is my throne and the earth my footstool: what house will ye build me? Saith the Lord: or what is the place of my rest? The human being cannot fully comprehend this situation. Never does God

get into a position and say, "I don't know." The wisest and most intelligent, experienced person is confronted with this circumstance. Even Job asked, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; deeper than hell; what canst thou know? (Job 11:7,8). We feel Paul reaches the extreme of expressions in Romans 11:33-36, "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord or who hath been his counsellor? Or who hath first given to him, ... for of him, and through him, and to him, are all things: to whom be glory forever.

THE TRINITY

The word trinity is not mentioned in the Bible. It is very prominent in the use of three distinct persons. This we believe, because, when John baptized Jesus, the "heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, thou art my beloved Son" (Luke 3:21, 22). The voice speaking was the Father giving the Son the Holy Ghost. Later Jesus requested they shall baptize "In the name of the Father, and of the Son,

and of the Holy Ghost." Three distinct characters in one person God. These three co-operate with one mind and purpose. Among the many things; the Father creates, the Son redeems and the Holy Ghost sanctifies, and yet in each operation the three are as one. "One God and Father of all" (Eph. 4:6). "But God is one" (Gal. 3:20). Without this Godhead is revealed the workings of His eternal triune provisions for the benefit of humanity. The Father is recognized as God. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort" (2 Cor. 1:3). 1st Peter 1:3 gives a like expression, giving the Father the distinction of being the God. The Son is recognized as God. The writer of Hebrews refers to Psalms 45:6, "But unto the Son he saith, thy throne, O God is forever and ever" (Heb. 1:8). There are more scriptures where the Son is ascribed to God. The Holy Ghost is recognized as God. John tells us in chapter 4:24 that God is a Spirit. The Holy Spirit and the Holy Ghost are one. In Acts 5:3,4, Peter speaking to Ananias said, "Why hath Satan filled thine heart to lie to the Holy Ghost .. Thou hast not lied unto men, but unto God." Paul concedes that the Holy Ghost and God are synonym, when in 1st Corinthians 3:16 he says, "Know ye not that ye are

the temple of God," In 6:19 "What? Know ye not that your body is the temple of the Holy Ghost. These four characters, God, Father, Son and Holy Ghost, we would liken to a tree with the growth of three large limbs from the trunk; all three limbs have the same kind of leaves, the same kind of fruit, each limb is on its special side to shade the ground, to bring fruit according to the nature of the trunk. Therefore the trunk - God - does give of His Spirit (sap in the tree) to the limbs, Father, Son, and Holy Ghost the power to exercise their duty. They have no contentions, no envy, they function according to the nature of the trunk - God. These three limbs are considered as three distinct persons. When God spoke from heaven, saying "this is my beloved Son" (2 Peter 1:17). Jesus when present on earth was a distinct person, He said to Philip, "he that hath seen me hath seen the Father ... believest thou not that I am in the Father, and the Father in me" (John 14:9,10). Therefore two persons. In an answer presented by Judas (not Iscariot) Jesus said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name .. but when the Comforter is come whom I will send unto you from the Father" (John 14:26; 15:26). This is conclusive that the Holy Ghost when "sent" is equal to a person.

In summary we say; we believe and worship one God in trinity, and trinity in unity. Neither confounding the persons. Nor seperating the substance (spiritual nature). For the person of the Father is one, of the Son another, and of the Holy Ghost another. But of the Father, of the Son, and of the Holy Ghost there is one divinity, equal glory and co-eternal majesty. What the Father is, the same is the Son, and the Holy Ghost. The Father is uncreated, the Son uncreated, the Holy Ghost uncreated. The Father Son and Holy Ghost are very great. The Father, Son and Holy Ghost are eternal. And yet only one eternal. So there are not three (beings) uncreated, nor three very greats, but one uncreated, and one very great. In like manner the Father, Son and Holy Ghost are Omnipotent. And yet not three Omnipotents, but one Omnipotent. Thus the Father, Son and Holy Ghost are God. And yet there are not three God's, but one God Thus the Father, Son and Holy Ghost are Lord. Yet not three Lord's, but one Lord. Because we are thus compelled by Christian verity to confess each person severally to be God and Lord; so we are prohibited from saying that there are three God's or Lord's. The Father was made from none, nor created, nor begotten. The Son is from the Father alone, neither made, nor

created, but begotten. The Holy Ghost is from the Father and the Son, neither made, nor created, nor begotten, but proceeding. Therefore there is only one Father, Son and Holy Ghost, not three of each. And in this trinity there is nothing first or last; nothing greater or less. These three coeternal persons are co-equal among themselves; so that through all, as is above said, both unity in trinity, and trinity in unity is what we worship.

THE LORD JESUS CHRIST

Today as of yore, many questions arise concerning our Lord Jesus Christ. Who is He? Where did He come from and what was His mission? Knowing the thoughts of the people, He put the question to His disciples - "Whom do men say that I the Son of man am? Current opinion was floating among names of former prophets until Jesus pressed them for their personal opinion. Then Peter responded saying, "Thou art the Christ, the Son of the living God." For this Peter received a blessing. We believe as did Peter, "the Son," not, "a Son" of the living God.

WHERE DID HE COME FROM?

Many years before Jesus was born, men and prophets made remarks concern-

ing such a phenomenon. Isaiah prophesied in chapter 7:14, "Behold, a Virgin shall conceive, and bear a son, and shall call his name Im-manuel." This that a Virgin shall conceive, is verified in the Gospels, "Behold, a Virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel," (Matt. 1:23). We believe this information, that the Angel Gabriel was sent from God to tell her she was highly favored and blessed among women. She was chosen by God to give birth to that holy thing which shall be called the Son of God (Luke 1:26-26). This occured in the village of Bethlehem. "And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger" (Luke 2:7). The angels with voice and song gave glory and testified who this new born infant was. The shepherds seeking the truth investigated and found their information correct. We know that at this time Jesus Christ our Lord and Saviour, Son of man and Son of God appeared in a material body. He was wrapped in swaddling clothes and laid in a manger. There is where He was viewed by those who testify of His coming into the temporal world. Many times has the question been asked -

Where did He come from? Many of Jesus words answer these questions. In

John 6:38 Jesus said, "I came down from heaven." This phrase alone should convince any one where He came from. To verify that phrase in John 16:28 He said, I came forth from the Father, and am come into the world." This we believe and He testifies in Luke 4:21, "This day is this scripture fulfilled in your ears." Referring to verse 18, "He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Many times John writes of Jesus telling that He was sent into this world by the Father, John 8:18, "the Father that sent me beareth witness of me" see John 6:57; 8:16; 12:45; 16:5. We believe that the Father sent Him and that He came into this world to do His work as is written in John 5:36, "the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." And again, "I proceeded forth and came from God; neither came I of myself, but he sent me" (John 8:42).

WHY WAS HE SENT? There are many scripture quotations to convince us, that we shall believe, why He was sent into this world by the Father. In Genesis there is a reference pointing to Jesus in chapter 3:15 - her seed - . Isaiah refers to Him in chapter 7:14

"Behold a Virgin shall conceive, and bear a son and shall call his name Immanuel." In chapter 9:6,7, Isaiah reveals His majesty. Micha 5:2, of His eminence. In Genesis 49:10, His prominence. The great prophesy by Isaiah in chapter 2:2,3,4; in chapter 11:1-5, 10 of His glory -- "and His rest shall be glorious." The writer of Hebrews (4:1) thought of this fact when he wrote, "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." Again, Isaiah 42: 1-6 of His Judgment; in 49:6-10,22; a redeemer and His salvation. In chapter 55:4,5, as a witness and a leader. Then the climax of His life in chapter 60:1,2, His resurrection, and ascension (Luke 24:51).

JESUS IN THE FLESH. The angel told Mary "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus" (Luke 1:31). In his plight Joseph was perplexed with the angel's word saying, "fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost" (Matt. 1:20b). We believe that which was conceived in Mary's womb of the Holy Ghost, was the Spirit of the Son of God. In due time was born a child with flesh as all flesh is born. "He took not on Him the nature of angel's" (Heb. 2:16), but the

nature of humanity. He walked through His life with a material body subject to characteristic conditions of mankind.

JESUS IN A CELESTIAL BODY. After His resurrection He was seen in a body with the same form, but not material; it was a celestial body, its composition cannot be analyzed. The celestial body of Jesus does constitute Him a person with all power in heaven and in earth, (Matt. 28:18). His personality is characteristic of His Father (John 14:9b) displaying a disposition of humility with the command, "Follow Me." Since Jesus crucifixion His personality and disposition are not from a material standpoint, but from a spiritual; dublicating the material He practiced before His crucifixion. Now returned to His former position before His first advent. He now desires man not to be ashamed of Him (Mark 8:38), but follow the characteristic figure of His Father.

HIS MISSION. Jesus expressed His mission when He said, - "I am come a light into the world, that whosoever believeth on me should not abide in darkness" John 12:46. "For I am not come to call the righteous, but sinners to repentance," (Matt. 9:13). "For the Son of man is come to save that which was lost," (Matt. 18:11). Luke 9:56; 12:49,51. I Tim. 1:15. When

we contemplate His wonders and what He done while here, it is marvelous. Because He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill (Matt. 5:17). Part of His mission was as He told John's disciples, they were to "tell John, what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" (Luke 7:22). His mercy was great; He came not "to call the righteous, but sinners to repentance." In those few years of preaching and doing miracles, He revealed of that foundation He and the Father decreed as salvation, Eph. 3:5. I Peter 1:10,12. Rom. 16:25. I Cor. 2:7. This we believe because He demonstrated by restoring the sight of a man that was born blind. "He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay" (John 9:6), then told him to go and wash in the pool of Siloam, which he did, receiving his sight. This astonished the people, that "Great multitudes came unto Him, having with them those that were lame, blind, dumb, mained and many others, and cast them down at Jesus feet; and He healed them" (Matt. 15:30). When the people saw this it affected them that they glori-

fied the God of Israel. This was not only saying He has power, but demonstrated that He was working the works of Him that sent Him. When Jesus was passing through Samaria, ten lepers called unto Him seeking His mercy. According to the Levitical law, Jesus told them to "Go show yourselves unto the priests." While on their way they were cleansed. We have a record of three people that were dead and Jesus restored them again to life. The information as recorded in Luke 7:11-17, as Jesus was entering the village of Nain there came people carrying a dead man, the son of a widow. When Jesus saw her, He had compassion on her, and told her not to weep, then touching the coffin He said, "Young man; I say unto thee, arise." He arose and talked, then Jesus delivered him to his mother. This demonstrated Jesus had control of the dead.

Further proof is found in Luke 8:54 when Jairus was told his daughter is dead. Jesus told Jairus not to fear, only believe. Taking Peter, James, John, the father and mother of the maiden into the room where she lay; Jesus took her by the hand, saying, "Maid arise;" and her spirit came again. The greatest impression upon the people was the reappearance of Lazarus that had been in the grave four days. Jesus was many miles from the home of

Martha and Mary when He was told, "he whom thou lovest is sick" (John 11). Jesus did not immediately start for Judea. Later He told His disciples Lazarus is dead, and was glad for their sakes, that it may strengthen their faith. Then they trod those weary and stony miles back to Bethany, and upon arriving Martha said to Jesus, if you had of been here my brother had not died. Jesus told her, thy brother shall rise again, she believed he would. Then Jesus told her; "I am the resurrection, and the life." This sentence has a very deep meaning, and covers a wide range of results and interpretations. Of the result will be mentioned in a later chapter. This act of calling Lazarus from the grave after being dead four days, does verify the fact that Jesus assertion is correct, and we believe that whether the time after death is four days or many centuries, He will call the dead from their graves 1 Thes. 4:16b; John 5:25, as He demonstrated to the people, even at that time graves opened by reason of a God sponsored earth quake, and saints which slept arose after His resurrection and appeared unto many (Matt. 27:52,53). This again does establish a belief of the infallible assertion, "I am the resurrection, and the life." HIS ASCENSION. According to the writer of Acts, he informs us

that forty days passed between the time of Jesus resurrection and ascension. In this time Jesus appeared unto many of His associates confirming the scripture prophesying His life. He also confirmed and told "them to observe all things whatsoever I have commanded you." As He arose and vanished behind the cloud, those watching were told, (HIS SECOND ADVENT) "this same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11b). "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30; 19:28; 25:31. Mark 8:38. John 14:3. I Thes. 4:16). This creates a faith that Jesus by His power can control and determine the condition, assigning each individual to his eternal destination.

SAVIOUR AND REDEEMER - The word Saviour is used thirteen times in the Old Testament and twenty four times in the New Testament (not savour). Saviour and Redeemer are synonymous. The word Redeemer is not found in the New Testament. Redeemed is found seven times in the New Testament. Redeem, two times. Therefore we have a Saviour that can redeem from all iniquity. A

Saviour that can rescue and deliver from evil. A Saviour and salvation that comes from above. We read in second Peter 1:11 "Into the everlasting kingdom of our Lord and Saviour Jesus Christ." Paul writes to his Galatian brethren (3:13) "Christ hath redeemed us from the curse of the law." To be redeemed from the law and enter into the everlasting kingdom of a dear Saviour, that rescued us is a joy beyond words; and that where He is we may be also. To notice the names Saviour, Redeemer, Lord and Jesus Christ, are used in conjunction with each other very much as well as single. The name referred to in each sentence applies to being saved, rescued or delivered from a condition, and according to commands, placed into a better condition by the same eternal power. This we believe. The word "Lord" has the equivalent of master with authority, His word is supreme. The word Sasiour is a power to redeem from sin. Jesus represents God that agrees to the rescue of a sinner to become Christ like or a Christian.

HOLY GHOST

This is the third of the trinity. We do not find the word holy ghost in the Old Testament. In the Old Testament the word "ghost" is mentioned

eleven times, and means "to die." Before Jesus was conceived the word "Holy Ghost" was used by the angel that spoke to Zacharias telling him his wife would bare a son and "shall be filled with the Holy Ghost, even from his mothers womb" (Luke 1:15). Under the old dispensation the word "ghost" referred to dying or the spirit departing from the flesh-body. David used the phrase, "Holy Spirit in Psalm 51:11, this is equivalent to Holy Ghost. Some Old Testament writers used the phrase "The Spirit of God; the Spirit of the Lord; the Spirit of the Lord God," but not Holy Ghost until the advent of this age, and means, pure, sinless and Comforter whom Jesus said He would send and did. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your rememberance, whatsoever I have said unto you" (John 14:26). The Comforter and the Holy Ghost are one or the Holy Ghost and the Comforter are alike. Their personality is the same, because God is a Spirit, then He is a Holy Spirit and the one that in Jesus name sent the Comforter. In John 16:13 we see the personal pronoun "HE" is used seven times, and Jesus has the credit of expressing it. - Words in parenthesis were added - . "Howbeit when He, the

Spirit of truth (the Holy Spirit) is come, He will guide you into all truth (the Comforter will teach you): for He shall not speak of himself but whatsoever HE will hear, that shall He speak (to you): and HE will show you things to come.

The Holy Ghost is God. In chapter 5:3,4 of Acts Peter speaks of Ananias lying to the Holy Ghost, and that he did not lie unto men, but unto God. It can be said this is God working under the name of Holy Ghost. When the angel Gabriel told Elizabeth and Mary that the Holy Ghost shall come upon thee; for that which is conceived in her is of the Holy Ghost (Luke 1:35; Matt. 1:20). We know Jesus was begotten through the Holy Ghost, for God said "Thou art My Son, this day have I begotten thee" (Acts 13:33). Because "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). This reveals to us that God, Jesus, Holy Ghost the Comforter, each have their work and when accomplished, it is all in unison for the benefit of eternity.

EMBLEMS AND SYMBOLS OF THE HOLY SPIRIT

- WATER! John 3:5; 4:14; 7:38. Remembering that water is refreshing,

invigorating, stimulating and cleansing, by the spiritual effect upon the human heart, which is freely given. FIRE! James 3:6. Heb. 1:7. Acts 2:3. By this symbol we grasp the encouraging words of Pentecost and the Spirits penetrating warning of conditions, because "it is a fearful thing to fall into the hands of the living God" - "a consuming fire" - A refiners fire of purification, (Heb. 10:31. Deut. 4:24. Malc. 3:2,3). OIL! Heb. 1:9. James 5:14. This is suggestive of a love, gladness, comfort produced by the healing and chastening power of the Spirit, (Matt. 25:3-28). WIND! Acts 2:2. Eph. 4:14). In this demonstration of the Spirit at Pentecost, as a mighty wind and its results is quite different from the wind produced by the evil spirit causing difficulties of agreements. A DOVE! Matt. 3:16. The descending of the Holy Spirit in the form of a dove reminds us of God pronouncing His official approval, by the gentle descent and peaceful demonstration, as a still small voice, wooing that convicted soul to receive the Holy Spirit (Acts 2:38). A VOICE! Luke 9:35. John 3:29. To hear that inward voice, and obey its dictates promoted by the voice out of the cloud saying, "hear ye Him;" should cause one to greatly rejoice, because it is the voice of the bridegroom - Jesus. He

will guide us into all truth (John 16:13). A SEAL! Rev. 7:3; 9:4. This represents a mark approved by God and when attained is a witness of Jesus, and for the word of God, because they refused the evil. Neither had they received the mark of the beast upon their foreheads and hands (Rev. 13:16). Thus we are given the earnest of the Spirit in our hearts (2 Cor. 1:22).

CLOVEN TONGUES! Acts 2:2-11. This act of the Holy Ghost was one of the most outstanding performance recorded. The fact is that every person understood them preaching in their own language. There must of been about thirteen or fourteen different tongues or languages. Our information does not indicate if the apostles all spoke at one time or if only one spoke. Nor if all at the same time understood one apostle, or if each apostle spoke in a different language. The Holy Ghost had taken charge of the place and filled the house. However if one, two or more preached at the same time, the audience understood them. The word "cloven" means split or divided. This does not mean that any of the apostles tongue was split or divided. The verse -"there appeared unto them"- does not indicate an actuality, neither does the fire indicate an actual flame of fire; this part is an allegory. A to-

ken and effect of the Holy Ghost upon each of them and their speech, that those present nationalities could understand what was said. Their words must have been delivered in a bold, fearless, resolute emphatic trumpet voice, because their audience was astonished and said, they appeared to have cloven tongues like as of fire, it affected each one of them. We believe it was because of the volume and impressiveness of their speech, the intuition of the Holy Ghost, and the Holy Ghost induced activities. These allegories are an example concerning the effectiveness of the Holy Ghost upon the soul-mind and the flesh-body of the human being.

ANGELS

Many times the question has been asked; where did the angels come from? Paul informs us in Colossians 1:16 "For by him were all things created, that are in heaven and that are in the earth." We understand the angels are in heaven, if that is correct, then things were created by him, and for him." And for His pleasure were they created. He desires their praise, "Let them praise the name of the Lord: for he commanded, and they were created" (Psalm 148:5). This we believe that God created the angels. There was a

Purpose connected with it. The angels praise and adore their creator. They stand ready to obey all commands. Those seven spirits or angels that were sent forth into all the earth (Rev. 5:6) could of recorded every thing from the beginning of time, and will be those opening the seven seals, and have the seven last plagues (Rev. 15:1). Angels appeared unto Abraham; while preparing a meal, they revealed Sarah in her old age would bear a son, this was part of their errand. They bid Abraham adieu and then called upon Lot, who was very gracious and invited them in, which they hesitated to do; but upon Lot insisting they entered his home. The angels upon first hand evidence commanded Lot and his family to vacate the town, because of immorality they will destroy the town and did so. We reckon these angels did not operate on their own, but upon instruction from their superior, and knew every move before the operation began.

Then we have the angel that operated the night of the passover, his mission and results were forecast before it occured. He operated according to instructions, it was not necessary to guess or hesitate what to do. That the angels operate upon command is seen by God's word in Exodus 23:20, "Behold I send my angel before thee,

to keep thee in the way." God sent the angel to carry out the task given to him. God did assign an angel to answer the cry of His people in Numbers 20:16, "And when we cried unto the Lord, he heard our voices and sent an angel and brought us forth out of Egypt." There are many references in the Old Testament concerning God sending angels to perform errands among humanity. We believe God has assigned an angel to the welfare of each human being to record the life of that human being in the book of life. "That in heaven their angels do always behold the face of my Father which is in heaven" Matt. 18:10. Heb. 1:14), "Are they not all ministering spirits sent forth to minister for them who shall be heirs of Salvation?" In first Chronicles 21:15 we read that God sent the angel to destroy Jerusalem, while in the performance of the act, God reversed His order that the angel did not destroy the whole city. This brings out the fact the angels are subject to control, and do not operate on their own.

There is an angel whose name and order is Michael the Archangel, Jude 9. In Daniel 10:13; 12:1 Michael one of the chief princes..... "And at that time shall Michael stand up, and great prince..." "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon

fought and his angels" (Rev. 12:7). This reveals the fact there are also evil angels to assist Satan in his work. This we believe when reading in chapter one and two of Job. Also in Psalm 78:49b we read, "By sending evil angels among them." To read this Psalm we get the significance, why evil angels were sent. To read Acts 19:12,13, 15,16 we learn how Paul's righteousness controlled the evil spirits. When the demoniac (Luke 8:30) saw Jesus coming and remonstrated Him, "Jesus asked him saying; what is thy name? He said, Legion: because many devils were entered into him." It is to be believed that Satan (Rev. 12:9) with his angels do many unkind things, and set up a stratagem to deceive the righteous if possible.

SATAN

HIS ORIGIN - In Paul's writings - Colossians 1:16 we find the beginning or origin of Satan. Paul writes - "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." In Revelation 4:11b we read, "for thou hast created all things, and for thy pleasure they are, and were created." This

should convince us that by the hand and will of God, Satan came into being. Among the created angels was one Isaiah recognized as Lucifer who sowed discord among the angels. He sinned through covetousness and pride. "For thou hast said in thine heart, I will exalt my throne above the stars of God ... I will ascend above the heights of the clouds; I will be like the most high" (Isa. 14:13,14). Lucifer said in "his heart." That is, his observance of things caused him to covet and envy his creators honor and glory. Ezekiel, in chapter 28:12 recognizes this angel as Tyrus, full of wisdom, and perfect in beauty. He had been in Eden the garden of God. He was musically inclined with tabrets and pipes (v 13) from the day of his creation. He was the anointed cherub that covereth (v14). The anointing of this cherub (a symbol of Satan) commissioned him to cover his alloted assignment. "And I have set thee so." Verse 15 tells us how perfect he was in his ways from the days of his creation. His heart was lifted up because of his beauty. This caused corruption of his wisdom; traffic of much merchandise, which filled the midst with violence, because he has sinned and iniquity was found in thee. "Therefore I will cast thee as profane out of the mountain of

God" (v 16). Being an anointed cherub suggests he was a high angelic official in God's government. In Ezekiel 38:3 and 39:1; "I am against thee, O Gog." This name corresponds with Revelations 20:8; and with its activities. Through his self-love desiring honor for himself, he conspired against God, which developed war in heaven. Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him (Rev. 7-9). This is what occured to one of the original angels God created and developed into an evil angel and was given the name Satan.

HIS IDENTITY - "Satan-devil, "deceiveth the whole world" Rev. 12:9. "Enemy," that sowed them is the devil." Matt. 13:39. "Wicked one," and catcheth away that which was sown in his heart, Matt. 13:19. "Beelzebub," the prince of the devils, Matt. 12:24. "Tempter," came to him, Matt. 4:3. "Adversary," the devil as a roaring lion, 1 Peter 5:8. "Serpent," beguiled Eve through his subtility, 1 Cor. 11:3. What concord hath Christ with "Belial? 11 Cor. 6:15. In the Hebrew

tongue "Abaddon," in the Greek "Apollyon," Rev. 9:11. "Leviathan," the piercing serpent, Isa. 27:1. "Evil spirit," answered and said, Acts 19:15. "Dragon," that old serpent, which is the devil and Satan, Rev. 20:2. O "Lucifer," son of the morning, Isa. 14:12. "Gog," I am against thee, Ezek. 38:3. "Liar," and the father of it, John 8:44. "Destroyer," ---- to smite you, Exo. 12:23.

HIS COMMISSION - There is a purpose for the developement of Satan. Shall we construe him as God's opponent, or servant? Satan cannot do anything except God gives him the privilege to do so. We realize this when reading Job 1:12 and 2:6. Satan was told how far to exercise his power; and he obeyed. This condition with Job as the machine, and the devil with Job's friends working him to produce the product developed in the last chapter of Job, verse 10. The Lord in chapter one and two gave the devil permission to test Job. In this verse the Lord turned the captivity, or restrained the devil from additional testing, and restored Job to prosperity greater than before. In this story the devil really acted as a servant of God rather than a foe. In both chapters 1:7 and 2:2, the Lord first addressed the devil, concerning his servant Job; then gave permission

to test him. This testing of Job by the devil as a servant of God, made Job a saint. Therefore the devil's work is classed as a servant of the saint; because without it, no saint could develope. It has been said the devil is a foe of God. If this is correct, then God created him to develope into his foe. This is a conjecture. Where is the scripture that confirms it? In the foregone scripture, Colossians 1:16; Revelations 4:11b, the devil was among those things created. God created them for His pleasure and service. Many times it may seem as if he were a foe, but when the act is defined it is seen the condition that developed is what God desired. Moses told the children of Israel God's instructions concerning the passover, (Exodus 12:23), seeing the blood "the Lord will passover the door, and will not suffer the destroyer to come in unto your homes to smite you." This agrees with Hebrews 2:14. In 1 Chronicles 21:1 "And Satan stood up against Israel, and provoked David to number Israel." When reading this and the following chapter we see David was the target of Satan, which developed in the selection of Ornan's thrashing floor for the future site of Solomon's temple. Throughout this procedure, it may be termed Satan was servant of God to produce the condition in the selec-

ting of the temple site. In a prophecy concerning Jesus, Zechariah writes in chapter 3, "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, the Lord rebuke thee O Satan (verses 1,2a). This ordeal involves Joshua as the target for Satan to resist. Satan having persuaded Joshua into his condition, caused the angel to pronounce the words in verse 8 with reference to "my servant the BRANCH." This refers to Jesus as in the following references, Isa. 4:2; 11:1. Jer. 23:5; 33:15. Zech. 6:12. By doing his part Satan acted as a servant of God and not a foe. Notice Jeremiah's words in chapter 27:6 saying, "Nebuchadnezzar the king of Babylon, my servant." For the reason of the Satanic evil among God's people God allowed Satan to persuade Nebuchadnezzar to carry them away into captivity. The king of Babylon did not act before God gave the devil permission to influence him that he should attack Israel and Judah, because of their disobedience and take them captive. In this sense Satan acted as a servant of God persuading the different people to do as they did. In chapter 28:16, even Hananiah a false prophet was influenced by Satan to lie unto the people that they rebelled a-

gainst the Lord. This rebellion induced by Satan actually worked against the people instead of the Lord, because they believed and trusted in a lie. Then the Lord removed Hananiah from off the face of the earth and he died. This was a victory for Satan (Heb. 2:14). To believe God used the devil or evil spirits for His purpose we read in Judges 9:23, "Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech." In this episode, the devil by obeying God as a servant contrived things which brought an end to Abimelech. The same with Ahab, "There came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, thou shalt persuade him, and prevail also; go forth, and do so" (1 Kings 22:21, 22). The request of God to the devil was to go and do so, that he would prevail. He did prevail for Ahab died as the result of the battle at Ramoth-Gilead. We read in the acts of Ahab, how the devil lead him to perform. God employed the devil to contrive the end of his life. There is another incident concerning King Saul in 1 Samuel 16:14, 15,16,23. The spirit of the Lord de-

parted, and an evil spirit from the Lord troubled him. This evil spirit from the Lord; is the Lord requesting the devil to comply with His desire, while the devil did as can be read in the rest of Saul's life. This condition is brought vividly to our attention in Isaiah 19:14, "the Lord mingled a perverse spirit in the midst thereof," and 29:10, "the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes." Ezekiel 12:2 refers to "a rebellious house, which have eyes to see; and see not." It is Satan that causes the rebellion. Matt. 13:14. John 12:40. Acts 28:26. We believe Satan is a servant of God, rather than a foe.

DOES GOD DO EVIL?

In the Old Testament we can read at least 13 times the sentence "I will bring evil upon this place" or "It may be that the house of Judah will hear all the evil which I purpose to do unto them, - And I will punish him and his seed and his servants for their iniquity;...and upon the men of Judah, all the evil that I have pronounced against them" (Jer. 19:3; 36:3,31). Do we believe God is evil and does evil, by bringing evil as quoted in these following verses? 1 Sam. 24:17. 2 Sam. 17:14. 1 Kings 9:9; 21:21,29. 2 Kings

6:33. 2 Chro. 34:24,28. Jer. 23:12; 44:2,13,29; 45:5. We do not believe God is evil. Some one may refer to God for destroying crops, personal property, and even cause many to die by sending hail storms, tornadoes, cyclones, twisters, typhoon or whirlwinds as in Jeremiah 23:19; then ask, is God doing evil? Or, can He do evil, if He is not evil? We don't believe He is, nor does evil. Many times sentences are accompanied with remarks as in Isaiah 13:9, "cruel both with wrath and fierce anger." With such a condition of being cruel, displaying fierce wrath and anger, using the above condition because of sin. Some one may ask, is not God angry and doeth evil? We believe not. It is noticed sin is involved with these conditions. Satan is the author and propagator of sin. When sin was developed and not absolved, God employed Satan to bring destruction upon that sin. In this deal Satan has a victory over his prey. First he deceives, then the deceived does not obey God's requests, therefore God employes Satan with his cruel anger and wrath to destroy his own prey; then God is not evil, nor angry but good. There is a condition of God pronouncing evil with the request to repent; if they repent God will not employ Satan to carry out the evil, (Jer. 26:3,13). Another circumstance

where God warned of His evil, and repentance pleased God that He did not employ Satan to produce the evil, (Jer. 42:10). There is a circumstance in II Samuel 24:16, and 1 Chro. 21:15, because of David's sin God sent an angel (Satan) to destroy the people by pestilence, and then Jerusalem, "and as he was destroying, the Lord beheld, and he repented him of the evil," telling the angel (or Satan vl) it is enough. God did not destroy the people nor Jerusalem, it was the angel - Satan that done the work, (see the last phrase in Heb. 2:14). David saw him with a sword in his hand. The story in 1 Chronicles 21:18 tells us "the angel of the Lord commanded Gad to say to David." This reference to the angel is omitted in the 2 Samuel story. If an angel did talk to Gad, it was not Satan, but could have been Michael or another. We believe all evil is caused by Satan and his emissaries. The phrase and sentences in the Old Testament referring to God bringing evil, as was done to Pharaoh proves God allowed Satan to do the evil. There is a place prepared to entertain with remorse evil and its author and propagator. Satan knows this. He requested Jesus not to torment them before the time (Matt. 8:29). When the time comes, God will be doing good to cast Satan the propagator of all evil into the

lake of fire and brimstone Rev. 20:10. This leaves God to receive all honor and glory in the developement of saints; for He is good supremely good and just are all His ways.

IS SATAN A FOE OR SERVANT OF MANKIND?

It is known nothing is done in the world without God's knowledge of it, whether it is agreeable to Him or not. It is believed Satan and his angels are used by God to shape mans eternal destiny. Were there no devil to encounter; mankind would be in a condition as the angels. No one would sin. No one would experience the difference between good and evil. No one could develope into a saint. For the purpose of developing saints, is the reason God allows the devil to influence humanity. In this exercise of developing saints, the devil on the one side is a foe for trying to destroy the believer for saint-hood, and on the other side he becomes a servant, that he tried to destroy the believer and did not succeed. The devil is very successful in his work. His first applicant was Eve; though Eve was sinless before his attempt to defraud her. Likewise is humanity at birth, sinless. Examples of the devils works in the bible are to numerous to mention. We know the devil has been striving with man since he

was cast into the earth. To memtion a few cond tions. In Genesis 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." "thy seed" "O generation of vipers" (Matt. 3:4). "The tares are the children of the wicked one," (Matt. 13:38). "Ye serpents, Ye generation of vipers" (Matt. 23:33). "Ye are of your father the devil" (John 8:44). "Thou child of the devil" (Acts 13:10). "He that committeth sin is of the devil, for the devil sinneth from the beginning" (1 John 3:8). "Her seed." "Behold a Virgin shall conceive, and bear a son and shall call his name Immanuel" (Isa. 7:14). Micha 5:3. Matt. 1:23,25. Luke 1:31,35. Gal. 4:4. "It shall bruise thy head." Rom. 16:20. Col. 2:15. Heb. 2:14. "Thou shalt bruise his heel" 1 John 5:5. As a foe, the devil's work is to deceive man. He is cunning in using his devices to do so. His desire is to have man reject God's commandments.

An example occurred, when Zimri under the devil's influence defied God's command not to take any foreign daughters to wife, but brought the daughter of Zur whose name was Cozbi, a Medianitish woman in visible view of Moses and the congregation. For this deed, both were slain by Phinehas with a

javelin in their tent (Num. 25:6-16). Surely in this ordeal the devil was a foe of Zimri. In the Old Testament the working of Satan is very much hid. The name Satan is used 19 times. 14 times in the first and second chapters of Job. The word devil is not found in the Old Testament. The word enemy is used many times; rarely referring openly to Satan. In the New Testament the working of Satan and his emissaries are identified; rather than hid as in the Old Testament. We recognize Satan as a person - not a figure, not just an influence, but a real person. The devil is a person as real as God. Jesus speaks to Peter, "Simon, behold Satan hath desired to have you, that he may sift you as wheat" (Luke 22:31). 1 Peter 5:8 says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." In these two verses the personal pronoun "HE" proves his personality. Jesus teaching His disciples in Matthew 16:21-23 was explaining to them His future. Peter took offence at Jesus conversation saying, "this shall not be unto thee," Jesus reply revealed the hidden workings of Satan as in the old book by His answer to Peter, "Get thee behind me Satan: thou art an offence unto me." It could be said of Jesus comment that Satan was a foe unto Him. If we look a

little deeper we can see Satan's influence upon Peter was to teach him to acknowledge what Jesus said was true. In that respect, Satan really was a servant to Peter that he may desire the things of God, rather than of men.

A most descriptive condition concerning foe and servant is found in the parable of the sower, giving four conditions. The first three refers to the wicked one or the devil enticing his prey into a lost condition. This is construed as a foe. The fourth condition is where the devil's enticing was unsuccessful, which developed his defendant into a saint; thereby the devil's work really acted as a servant, rather than foe. Satan is a foe to the woman bound eighteen years (Luke 13:16). In John 8:44 the devil was pronounced their foe by Jesus. We believe Satan is a foe of mankind as well as a servant. A very open act of Satan was when he entered into Judas Iscariot, and Jesus said, "That thou doest, do quickly" (John 13:27), and then what developed eventually was a foe to Judas and a servant to Jesus. Satan was an open foe to Ananias and Sapphira. Peter accused Satan as having filled their heart to lie to the Holy Ghost. When Elymas the sorcerer was confronted by Paul and Barnabas; Paul said to him, "Thou child of the devil, thou enemy of all righteousness'

(Acts 13:10). Many more quotations could be quoted, but suffice it enough to satisfy our belief that Satan is a servant and foe of mankind.

MAN

HIS CREATION. We do not believe in evolution. David said; "I am fearfully and wonderfully made." In forming this lifeless statue God used His own likeness for a pattern to shape the dust or clay. "Let us make man in our image, after our likeness" (Gen. 1:26). Many writers evade to explain God's image and likeness that was followed in forming the visible appearance of the finished statue. Some say image is a shadow or outline of a figure, likeness is a resemblance of that shadow. Even great commentaries evade explanation. The two words "Image" and "likeness" are practically synonymous. This image had a perfect outline and contour from all angles to the likeness of God because He is a person. There can be no conjecture why man has feet, arms, ears, and face with its decorations, because it is the likeness of its creator God. This image of God was spiritual, not material, some, thing like an image in a mirror, that image is not material. The statue God made was material and used that shadow, outline, image or likeness to shape

its contour, and exact copy of Himself. This statue was not fashioned according to the image of some imaginable heinous beast, but according to the greatest deity, the God Omnipotent. Should man not glory in that fact, and not deface it? God said "let us make man." In the word us we recognize the trinity, Father, Son, and Holy Ghost co-helpers in this operation (Pro. 8: 30: Heb. 1:2; John 1:3). When Jesus was visibly in this world He did not appear in a counterfeit body. He said to Philip, "He that hath seen me hath seen the Father" (John 14:9; 12:45). "We shall be like Him" (1 John 3:3). We have no information that Jesus because of self-exaltation or traditional society in any way disfigure His visible image of the Father. "Follow Me," said Jesus (John 21:22). The statue God formed and the body of Jesus was material, just as our bodies are today.

Today we can see many forms representing the human body as well as beasts of the field and fowls of the air; but lifeless. This special form that God created did not continue lifeless. God "breathed into his nostrils the breath of life; and man became a living soul," or living body. Among the translations of the Hebrew word "NEPHESH" are words such as body, creature, person, soul, thing. Would

not the word "body" reveal a more true interpretation of what developed in that earthen statue that God breathed into, instead of the word "soul". This form received life; but not until it had received that breath in his nostrils. If man forms a likeness of himself and breathes into the forms nostrils, it continues lifeless. In a discussion concerning this breath that God breathed into his nostrils the question was asked; what did that breath consist of that God blew into his nostril? The answer was air. This is partly correct. The air in that operation contained more than oxygen, hydrogen, nitrogen and the elements of the air. It also contained the breath of life or SOUL, because in Him is life, and of that life by breathing through the nostril was put into that statue which became a living body. This statue is now the living flesh-body. Not the air - the breath of life is known as SOUL or He "formeth the spirit of man within him" (Zech. 12:1) "The Spirit of God is in my nostrils" (Job 27:3; 33:4. Psalm 104:30). When that life or soul removes from the flesh-body it "shall return unto God who gave it" (Eccle. 12:7). "So shall my words be that goeth forth out of my mouth: it shall not return unto me vain" (Isa. 55:11). This breath of life identified as soul continues un-

til it departs from the material flesh -body, then it is spirit free of all materialism. Paul in his conclusion admonished his 1st Thessalonian brethren 5:23 - said, "I pray God your whole spirit and soul and body be preserved --." 'Tis understood he refers to the flesh-body while at the same time alludes to the breath of life or soul which when separated from the flesh-body is spirit. Because of being so closely connected these two words "soul" and "spirit" are many times used interchangeably, see Eccle. 12:7. Rev. 6:9, so as in James 2:26 spirit is used instead of soul, likewise in Revelations 6:9 souls is used instead of spirits, because those souls are no more in the flesh-body but under the altar.

We cannot read that God breathed the breath of life into the nostrils of beasts and fowls. Therefore they are minus that soul that was in that air - breath of life. This is the reason mans intellectual capacity is far greater than beasts. While the flesh-body of man and beast are the same. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast (or the body) that goeth downward to the earth?" (Eccl. 3:21). Man has a soul, that part of God which teaches him right and wrong; this the animals and fowls do not have. To re-

cognize the activity between matter and mind or flesh-body and soul-mind, the flesh-body is composed of flesh, blood, bone and other material parts the substance of this physical world. It does not control itself, it is governed by the soul-mind. The synthesis of the soul-mind is great, it dwells in the flesh-body. It is composed of many incorporeal members such as spirit, soul, intellect, reason, thought, sense, conscience, instinct, intuition, personality and disposition. More exist, there is a host of definitions affiliated with each. Sound, sense and judgments are recognized and revealed by the intellect. Thought is the act, process, or power of thinking, and is often used to denote the thinking faculty, and especially the reason. The instinct and inspiration has many characteristic interpretations. To be inspired and have Godly instinct is very desireable. Intuition is an integral part and is recognized by the soul-mind before it can be effective in any impression. Should the soul-mind not recognize any act performed by the flesh-body while awake, would be equal to a demented soul-mind, and could not be recognized as authentic. Either spirit is able to influence the soul-mind to have the flesh-body obey its desire. Physical acts performed, and words expressed by the tongue re-

veal the personality, disposition and moral ethical condition of the human being.

MANS NATURAL BIRTH - Since God created man his offspring is by birth. It is thought at the time of birth, humanity receives the soul. Animals and fowls do not. It is received from God and will return again to God (Eccl. 12:7) for accountability. During infancy it is unaccountable; after infancy it is accountable for all its activities. The abode of the soul is in the mind; hence soul-mind, and permeates the flesh-body.

HIS BECOMING RESPONSIBLE -After the period of infancy the child enters the period of adolescence. At this time the soul-mind unknowingly becomes sandwiched between the two Spirits - God and the devil. According to Old Testament instructions, it is the duty of parents to instruct their children, concerning good and evil (Prov. 22:6). Paul refers to the same in Ephesians 6:1-5. The devil by virtue of his success with Eve acquired license from God to test or deceive humanity. The juvenile rarely hears the request of God to abstain from evil and at all times be obedient to God fearing parents. He (the soul-mind) sees and hears unwittingly the enticements and allurements of the devil which influences the soul-mind to partake of his

- supposed delicacies which are evil, and bring the soul-mind into condemnation of God. In the few years of this period the juvenile may do many acts not agreeable to God. At the same time God warns of its consequences. The juvenile delighting in the acts does not heed God's warnings. Some never pay attention, they fear no consequence, they heed no advice from family or friend. Some do acknowledge their sinful condition, and in meditating the consequence, between the two eternal promised conditions; especially that beautiful condition, where all is joy, peace and happiness that God has prepared for those that love and serve Him, in comparison to the condition of eternal torment. This creates a conviction causing sorrow, grief, remorse, dejection and sin sickness.

HIS ACKNOWLEDGMENT OF EVIL --Passing through the juvenile period into the adult, more acts of sin have accumulated, and some very serious. The devil now tells his patronizer, you may not repent of your sins; you are too old and your friends will ridicule you for doing so, (and he never, or just partly does). This condition constitutes the broad road. A few will acknowledge their sinfulness by remembering what was said and done against family or friend, that caused envy,

jealousy, anger, hatred, lying, and above all taking the Lord's name in vain. Their conscience, the soul-mind that has a desire to occupy that heavenly home and shun hell, becomes sad, downcast, sorry, sinsick and at his wits end what to do, this will develop a broken and contrite heart, because these things were done against the pleasure of God, that he will cry to Jesus confessing his sins.

HIS REPENTANCE - He now falls upon his knees weeping and pleading in prayer that Jesus shall forgive him for his misdeeds and sins. As the publican did (Luke 18:13). No! He did not accept Jesus, but plead with Jesus to accept him. Jesus heard his words and sympathized with his broken heart that He forgave his sins, and caused a soothing feeling to overwhelm him which was receiving the Holy Ghost that removed the anguish of the soul-mind by developing a love for God and all humanity. This love is so convincing, he now remembers some of the foregone sinful conditions that were said and done among his friends and acquaintances, he now desires to make restitution and plead forgiveness for the same, (Acts 3:19). This we believe constitutes a born again believer. This ordeal reveals the weariness and anguish of the soul-mind before repentance; whereas in the birth of the

flesh-body, the mother was in anguish and travail. This is what Jesus requested, "Repent for the kingdom of heaven is at hand" (Matt. 4:17). In Acts 2:38 Peter's request is to repent ... and ye shall receive the gift of the Holy Ghost. "At that day ye shall know that I am in my Father, and ye in me, and I in you" (John 14:20). This we believe is salvation.

SALVATION

We are rescued and delivered from the power of Satan unto God. Because "the Spirit itself beareth witness with our spirit that we are the children of God" (Rom. 8:16). To know the meaning of salvation we shall read Exodus 14:13. "Fear ye not, stand still and see the salvation of the Lord." We read in this chapter that God instructed Moses to lift his rod and stretch it over the sea and divide it. Moses was obedient, the sea divided, the children of Israel crossed on dry ground (v16). The Egyptians followed. Again the Lord instructed Moses to stretch his hand out over the sea. Moses was obedient. The waters came together and destroyed the Egyptians (v28). Then Miriam answered, sing the song of Moses unto the Lord for he has triumphed gloriously (chapter 15:1-21). As Moses was obedient to the

Lord's request; so must all sinners obey God's request to repent, that they may receive joy and recognize his salvation, his deliverance, his victory, by being rescued from the enemy. Then the beautiful words of the hymn may be sang.

"Salvation! O, thou bleeding Lamb,
To thee the praise belongs!
Salvation shall inspire our hearts,
And dwell upon our tongues."
(last verse hymn no 200).

FAITH

"Faith is the substance of things hoped for, the evidence of things not seen" Hebrews 11:1. It is a known fact, without faith there would be little activity. Faith is part of the soul-minds belief that the flesh-body can accomplish the task assigned to it, or refrain from its influence indulgence. In the scriptural sense, faith means belief, confidence and trust. Knowing the substance of things that faith contains, and its seat of operation; can be none other than the soul-mind and its faculty. A unit of faith its substance of things as in Romans 12:3e, "According as God hath dealt to every man the measure of faith." Paul's topic was concerning ethics - their behavior. This "measure" was their

thought ("thought" is a member of the soul-mind) of how much they wished to obey God's desire, and what the result, or thing hoped for would be. In the same chapter verse six the word "proportion" is used. "According to the proportion of faith." This word proportion is a unit of this faith its substance. It is the result and degree of effort displayed in achieving the thing hoped for, the thing Paul was advocating at the time. Paul seeks unity among his people in his introduction to the Romans, 1:12 requesting "mutual faith both of you and me." Another unit of faith. This word "mutual" involves a condition where the soul-mind desires to give, and that the receiver may with gladness accept. The following verse depicts the thing Paul hoped for, an agreeable understanding between each. Among the interesting units of faith the substance of things is, "taking the shield of faith" (Eph. 6:16). The word "shield" has reference to protection. In the case of a needed protection or shield from the enemy, there is a condition whose out come is a thing hoped for, and its results, the evidence of things not seen. Paul refers to Titus "Mine own son after the common faith" (Titus 1:4). A "common" faith. This also is a unit of faith compounding with substance involving the soul-mind

to display a condition of being familiar with ordinary daily circumstances that they will develope the thing hoped for.

In Paul's salutation to his second Thessalonian brethren he used words of warning concerning the future; then follows with verse 11 chapter 1, referring to "the work of faith with power." This faith as substance cannot contain without the word "work." The "power" represents God's grace that the "work," duty and believing will bring about the thing hoped for - eventually the evidence of things unseen. In the explanation that James puts forth in chapter two beginning with verse fourteen unto the end of the chapter, he explains the difference between the units of faith its substance and a negative condition. Verse 18 he points out that this faith - the foregone units cannot be inactive and still produce. Therefore James says, "Shew me thy faith without thy works; and I will shew thee my faith by my works." It is the evidence within that supports the visible and invisible, physical and spiritual units that faith contains in the substance of things. James contends if faith does not exercise this duty with believing it is dead. From this we assume if faith is active in exercising its duty it is a lively or living

faith. A living faith is a condition in not only believing your sins are forgiven, but know by the evidence not seen within that they are. The faith of the characters in the 11th chapter of Hebrews, was a dead faith before the act was done. They believed they could, but did not know if they could. After the act was accomplished, they had the experience of knowing they could; which was a living faith. It was the exercising of the deed that became a witness of its actuality. Another unit that belongs to this faith is in Paul's instructions to 1st Timothy 3:9, "Holding the mystery of faith in a pure conscience." This is an unexplainable part of faith. This word "mystery" that Paul refers to is part of that faith its substance. It is that unit experienced when upon repenting and receiving of the gift, the Holy Ghost, there is a blessing, and the comforter as a witness creating joy not expressable. Truly, we believe this is the evidence not seen, but know its actuality.

If we have no faith in God, how would He become actual to us? We must believe and have faith that He can and will forgive our sins, if in sincerity we ask Him to do so. This is still a dead faith. When dead faith is transformed by the deed of true repentance, it is then that God acknowledges your

cry by forgiving your sins. The receiving and accepting of the Holy Ghost. This creates an indescribable feeling never before experienced. This is a living faith. You now know, no one can change your faith because of the witness within. A parable. You see a stone and believe you can pick it up; you have faith you can, this is a dead faith; you stoop and pick it up; this act or work to stoop, taking your hands and gripping the stone, then lifting it up, brings the dead faith into a living faith because I thought I could, now I know I could. A living faith that tries to be obedient to God, will as he lives, experience the physical and spiritual blessings of God, and the devil influenced temptations. A true living faith will cling to his first anointing; first love and, "resist the devil and he will flee from you (James 4:4b). There is a defeating faith. When Peter saw Jesus walking on the water, Jesus said, "Be of good cheer, it is I; be not afraid." Peter wanted to be sure that it was Jesus and said, "if it be thou, bid me come unto thee on the water. And He said come" (Matt. 14:27-30). Peter removed from the ship, having faith if it is Jesus he too could walk on the water; then seeing how rough the water was, he began to get afraid, or his faith began to fail, and began to sink; see-

ing he was sinking he cried to Jesus for help. Jesus stretched His hand and caught him. We see in this act of Peter two kinds of faith. A defeating faith that let him sink, because of fear and doubt. A sustaining faith, because he believed Jesus could keep him from sinking and save him. No doubt he walked back to the ship on the water, a saved Peter. The parable of the sower portrays two conditions of defeated faith. It may be said they were saved; but were not, because their faith was not strong enough to resist the devil and that caused the defeat. Paul refers to an instance in 1st Corinthians 13:2b, "though I have all faith so that I could remove mountains, and have not charity, I am nothing." Paul feels though he had ever such a strong faith, it would be defeated, if there was not love to support it. A saving faith is the corner stone of salvation. No one without faith will achieve any thing physically or spiritually. Saving faith is a faith believing in the salvation of God. We may believe in God; "the devils also believe, and tremble" (James 2:19). A saving faith is a full surrender to God and His requests, believing in His saving grace and power to save. His promise to those "that overcometh, and keepeth my works unto the end, to him will I give power over

the nations" (rev. 2:26).

BLOOD

In the Bible the word "blood" is used more than 425 times; in the New Testament more than 100 times. Its significance is desired. 'Tis said its contents is about sixty percent water. Its color is red. For that reason all communion wine should be red. Blood is a fluid which circulates in the heart, arteries and veins of living flesh. It is the life, and when shed, life is lost. It is a segment of that image God created and became alive, with blood flowing from the heart through arteries and veins. When the heart discontinues to function, the blood discontinues to flow through its courses and life ceases. We have a physical example in Genesis chapter 4 when Cain killed his brother Abel. In that act Abel's blood was shed and cried from the ground that opened its mouth to receive it. God clothed Adam and Eve with coats of skins (Gen. 3: 21), to have the skins, blood was shed. The fat from the firstlings of Abel's offering could not have been presented as an offering of the firstlings without being killed and their blood shed. This represents blood as life and death. The practice of burnt offerings involving the shedding of blood

began early. In Genesis 8:20 Noah is revealed as offering burnt offerings. Chapter 22 of Genesis informs us of Abraham's experience in offering a burnt offering. Reading the 31st chapter of Genesis from verse 43 to the end of the chapter, we find the blood did function as a hidden seal between Laban and Jacob to secure the witness of their vows. In the passover ordeal Moses had precise orders from God for its execution. This work seems to be an allegory with reference to Jesus. In reading the 12th chapter of Exodus, God gave Moses and Aaron orders to tell the people what and how to prepare and keep the passover. Here again there was life and death with blood as a token (Exod. 12:13) upon the lintel and two side posts. This was a sign to the destroying angel that he should not molest any one in that house. This revealed faith and obedience which was fulfilled. The blood was the governing element, - the outstanding element behind that faith and obedience of divine precepts which developed the security of those families.

God gave Moses instructions for the sacrifices which He instituted among the people. In Exodus 24:6,7,8 we see in the 7th verse where the people made a promise they would be obedient and do all the Lord said; then Moses took of this life and death blood and

sprinkled them with it; which did function as a seal upon their promise. In the 8th verse Moses said, "Behold the blood of the covenant." To notice in Exodus 29:20,21, "Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon the garments of his sons with him: and he shall be hallowrd, and his garments and his sons, and his sons garments with him." Notice the application of the blood upon Aaron and his sons. Upon their ears and toes, their garments, around the altar, "And he shall be hallowed." That is sanctified and consecrated to God. The blood is used to guarantee the pledge and seal of Aarons office. In this respect the blood is a seal covering all agreements or promises with God. The different sacrificial ordinances are an analogy, symbol or type of Jesus. They have reference to sin and its banishment, by using the blood in the many ceremonial performances distinguishing their several meanings. Read-

ing in the book of Leviticus we find in the fore part of the book concerning sacrifices as well as in Exodus 29:33,36,37 instructions for its operations every day, "For a sin offering for atonement. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:11). Blood does represent sin. Therefore a sacrifice is necessary that sin may be covered and atoned. Also, sacrificed blood is the seal, power and truth binding all vows. We see animal blood symbolic to Jesus blood. Jesus offered Himself as a sacrifice, in place of animals. His sacrifice and blood is offered for our redemption. No offering can be offered without flesh and blood to offer. This has reference to Jesus life and crucifixion. The stamp of sin was put upon the sinless blood of Jesus for our atonement.

Those promises made in the book of the first covenant under the blood of animals are now effective under the blood of Jesus the new covenant. "He is the mediator of a better covenant, which was established upon better promises" (Heb. 8:6-10; 9:1). If we study these verses and especially Hebrews, chapter 12:24 is involved with the symbolical sprinkling of His blood

in the communion wine, where Jesus said, "For this is my blood of the New Testament (or covenant) which is shed for many for the remission of sins" (Matt. 26:28). In the old dispensation "Almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:22). Many wonder how does this shed blood enact this atoning, remission or cancelling? In Ephesians 1:7, "In whom we have redemption through his blood, the forgiveness of sins," also in Col. 1:14. Heb. 9:12,15, "But by his own blood --- having obtained eternal redemption for us; that by means of death, for the redemption of the transgression --." This brings out the story that Jesus blood does redeem and cause atonement and reconciliation. There are signs and ideas as to what this represents. In Acts 22:16 Ananias informs Paul, "And be baptized and wash away thy sins." But this seems to be with water instead of blood. Revelations 1:5b "And washed us from our sins in his own blood." Also, "Which he hath purchased with his own blood" Acts 20:28b. Reading the book of Hebrews we find the writer explaining the difference between the blood of animals and fowls, and its application; and the blood of Jesus and its application. The remission of sin with Jesus blood could not be done with ani-

mal blood. Therefore the animal blood was a symbol and seal of Jesus blood. "Nevertheless the foundation of God standeth sure having this seal" (2 Tim. 2:19). We know the blood is an analogy to represent something else. God "Hath made him to be sin (blood guilty) for us, who knew no sin" (2 Cor. 5:21). The blood of Christ was pure and sinless, but the stamp "sin" was put upon it that the law could be fulfilled.

In wondering how this atoning, pardoning, forgiving, redeeming, saving, remission and purging is done; it must be exemplified in the physical mode. We take a piece of wood (a human being) and some one (the devil) splashes it with a penetrating ink (sin) which makes it very unpopular, and due to be cast away. To renovate (repent) is the application of a cleansing agent (Jesus blood) that removes all appearance of the penetrating ink (sin) and presents it clean and approved (received salvation). Thus the blood has caused the sin to vanish; pardoned, forgiven and forgot at the hand of Jesus. To be redeemed is the same principle as the foregone example. Having a very large metal receptacle (human being), it is becoming rusty (sinful), has an unsanitary odor (bad habits). To recondition it (repent) we clean it with water (blood), and apply a good coat of protective paint (blood), and

the receptacle is washed, redeemed, saved, and purged from its former corrosive condition (sin), thus atoned. We conclude that in the old dispensation blood acted as a seal plus a type of Jesus blood. Since Jesus crucifixion, His blood covers in various ways, by the use of various words the banishment of sin upon the proper request; plus the seal of certain circumstances.

At the last supper Jesus revealed His personal elements which are far superior from the blood of lambs. To delve into the meaning or understanding of the spiritual mystery connected with this question also involves each believer of being capable to forgive sin. The power of the blood is applied when a petitioner requests forgiveness of his accuser - with words, "I'll forgive you." Then and there that sin is absolved. This condition occurs daily, and the petitioner is satisfied because his sin stained conscience is no more stained, but clean being washed in the blood of Jesus. No! We don't see any blood. Jesus blood was shed almost two thousand years ago, it is and we believe it is effective today as it was then; only spiritually; not materially or temporally. It is realized by the soul-mind and its effectiveness is registered by the soul-mind induced actions of the flesh-body. This we believe that it does register

an effect on the mental and spiritual condition of each rational human being

RESURRECTION

The definition of this word according to Webster is, "The rising of Christ from the dead. The rising again of all human dead before the final judgment." The word "resurrection" is not used in the Old Testament. There are sentences that may have a reference to it, such as in Job 14:12,13, 14; 19:26,27. Psalm 49:15. Isa. 26:19a. Ezekiel's allegory of the dead bones, chapter 37. Dan. 12:2. Hos. 13:14. the Biblical record imforms us the word resurrection was first used in Matthew 22:23, when the Sadducees approached Jesus with their query concerning the seven brothers having the same woman for a wife; in the resurrection whose wife shall she be? This was a subject the Sadducees refused to believe. We always have people in the same category as the Sadducees, not believing in a resurrection. "But now is Christ risen from the dead, and became the firstfruits of them that slept" (1 Cor. 15:20). It may be said, this is a miracle; on this miracle is built the Christian faith. Were it not so; then would our faith be vain and yet in our sins.

There is concrete evidence of Jesus

resurrection. Joseph and Nicodemus (John 19:38,39) took the crucified flesh-body of Jesus; embalmed it according to Jewish tradition, and put it in the sepulcher, securing the entrance with a large stone. On the morning that Mary arrived at the sepulcher, the large stone was removed from the entrance; the flesh-body of Jesus was not there, but His clothes were. A proven fact He had been there. Mary and Joanna were told He is risen, and why they seek the living among the dead? They told their experience to the eleven and many others. Peter with another disciple ran to the sepulcher and found no flesh-body as Mary told him. The Jews were put abash when it was rumored that Jesus was risen. The Jews blamed someone for stealing Him from the tomb. How could any one have removed Him from the tomb, with the entrance sealed with a great stone, and secured with a watch, Matt. 27:66? The stone was removed and the watch silenced. Further proof of His resurrection is from the many that saw and conversed with Him. Even with some that were skeptical as Thomas who later said, "My Lord and my God" (John 20:28). Later Paul alluded to many that saw Jesus and talked with Him after His resurrection. No honest person can refute so much evidence of His actual appearance (Acts 1:3). We be-

lieve and affirm. "Jesus is risen from the dead." Many times before His crucifixion He referred to this ordeal, the crucifixion and resurrection, which now is an actuality; a demonstration of His previous teaching. This resurrection made possible His ascension.

HIS ASCENSION

Christ ascended to the Father to prepare a place for all those that love and serve Him. This ascension is proof that there is such a thing as immortality. "Christ the firstfruits" (1 Cor. 15:23). While those beholding His ascension; two men informed them that "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Having completed His mission on earth, He returned unto the Father from whence He came; now having all power in heaven and on earth; He is glorified forever. He was sacrificed instead of animals; His blood shed once and for all. Because of His position with the Father as an intercessor for humanity, He will draw all men unto Him. "No man cometh unto the Father but by me"(John 14:6). His crucifixion was the sacrifice - His blood was shed. This represents His position, authority, power

and salvation of the sinner upon his cry for mercy and forgiveness. His resurrection is the first one to arise from the dead with a celestial body. Such as Lazarus, did arise from the dead before Jesus; but they had material bodies that decayed. Jesus original flesh-body did not decay - it vanished; were it not so, it could of been seen by Peter and others when they came to the tomb. Jesus gave His material, terrestial flesh-body for the celestial He appeared in before humanity. The same as the saint's will occupy according to Paul (1 Cor. 15:36 -58) when Jesus comes to raise them from their graves (John 5:28,29. 1st Thes. 4:16). The saint's first in their celestial bodies will ascend, duplicating Jesus ascension. This we believe, and know there are many quotations from Jesus and His apostles verifying the same. Those who witnessed Jesus ascension was confirmed by Stephen in his dying moments saying he saw the "Son of man standing on the right hand of God" (Acts 7:56b). Now having sprinkled His blood of the atonement upon the throne before the Father, He received from the Father His position, exaltation, glorification, and triumph over evil principalities and powers; He has become the intercessor, mediator, propitiator, reconciler and judge of the world.

HEAVEN

Jesus having passed up through the heavens (Heb. 4:14; 7:26. Eph. 4:10) conquered enemies which would hinder saints from occupying their place before the throne, clothed with white robes (Rev. 7:9). Paul writes of one that was caught up to the third heaven (2nd Cor. 12:2). It may be said the expanse surrounding the earth is space, known as sky and heaven. Of this space or first heaven is where birds fly, clouds float, thunder, lightning and storms develop. It is also known as the place of preparation for the higher heavens. There is also in space a second heaven where the celestial starry region exists; of this we can see the sun, moon and many stars, also at times the many streaks of light floating from earth to sky known as auroraborealis seen in both Nothern and Southern Hemisphere. Heaven is bounded on the one side by the earth, eternity or space has no boundary; this could well be the third heaven referred to by Paul. Within this realm is the abode of the spirits. In the Bible there are many quotations concerning name, style and condition of this abode. Among these quotations are names such as, heaven, kingdom of heaven, kingdom of God, paradise, mansion, holy temple, the Father's house,

a heavenly country and a rest.

HOLY TEMPLE - Some of these names are a metaphor of the professor of Christianity. The born-again professor will conduct the flesh-body not to pollute it, but keep it a "holy temple" that God may dwell in it, "for the temple of God is holy, which temple ye are" (1 Cor. 3:17). As in Luke 19:46 Jesus said, "My house is a house of prayer." Symbolic of the flesh-body wherein He dwells, "And we will make our abode with him" (John 14:23), and "I will come in to him, and will sup with him, and he with me" (Rev. 3:20b). This could well be an affectionate sensation of a third heaven.

KINGDOM OF GOD OR KINGDOM OF HEAVEN In the gospels it was John the baptist that announced "the kingdom of heaven is at hand" (Matt. 3:2). In Mark 1:14 it was Jesus announcing "the kingdom of God." These two phrases mean the same. Kingdom has reference to a sovereign controlled state. In this case it is Jesus the sovereign king of heaven. Jesus command was to "repent and believe the gospel." Many times are these two phrases used in the gospels; some involving Jesus authority of both terrestrial and celestial; such as healing and casting out demons, and the transfiguration. This kingdom of God was manifested by Jesus as He told John's disciples - (Matt. 11:4,5)

tell John the lame walk, the deaf hear, the blind see, and the dead are raised up, to the poor is the gospel preached. The preaching of the gospel involves the spiritual kingdom of God which is synonymous with the kingdom of heaven, or the temporal and spiritual realm of God invoking the seven virtues. Jesus as the Messiah is the center of all gospel scripture announcing conditions concerning the kingdom of the past, present and future. When Jesus began to preach (Matt. 4:17) He said, "Repent for the kingdom of heaven is at hand." This word "repent" as here used involves physical acts whose results reaches Jesus sympathy by granting forgiveness, and a free conscience with a hope of eternal bliss. This is a personal manifestation of the temporal kingdom of God, while its spiritual proof is recognized within.

PARADISE - The words "paradise," "Mansion," "Fathers house," "heavenly country," "a rest or asleep," is construed to be a condition rather than a place. For those who espouse this condition Paul speaks of in 1st Corinthians 15:52 "And the dead shall be raised incorruptible." That the dead will raise as Jesus confirmed in John 5:25, He demonstrated with Lazarus (John 11:43) which proved His words true, though it was in the physical stage. Jesus did not stay in the

grave after His crucifixion. He was the first to be resurrected (Acts 26:23. 1 Cor. 15:20) and later ascended into glory. When the saint dies, the flesh-body is put in the grave. The question arises; where does the spirit continue? According to Jesus words in John 5:28 leaves the impression all spirits continue in the grave. Whether in the grave or not, all the above named places signify a condition of peace and rest recognized as heaven. Jesus said heaven shall pass away (Matt. 24:35). This would reveal an intermediate state for the departed Christian until the resurrection. In this intermediate state is when one or all Christians sleep in peace until they hear the voice to come forth and be forever with the Lord in that place He prepared for those that love and serve Him while in the flesh-body. They then will occupy that new heaven spoken of in Revelation's 21:1. Isaiah 65:17. A condition of peace minus sorrow, whether in space or on earth. It too is known as heaven, an indescribable perfect condition as written "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. 2:9).

HELL

This word "hell" has many definitions. Such words as "sheol," "Hades," "Gehenna" are involved in the language of the same and means the world of the dead or grave, pit, a gloomy subterranean realm of departed spirits or lost souls. Many scriptural quotations involve a condition not good. In the English language we find as follows; "Hell fire" (Matt. 5:22). "Devouring fire" (Isa. 33:14). "Everlasting burnings" (Isa. 33:14). "Everlasting contempt" (Dan. 12:2). "Furnace of fire" (Matt. 13:50). "Unquenchable fire" (Matt. 3:12). "Damnation of hell" (Matt. 23:33). "Outer darkness" (Matt. 25:30). "Everlasting fire" (Matt. 25:41). "Everlasting punishment" (Matt. 25:46). "Where the worm dieth not, and the fire is not quenched" (Mark 9:44). "Vengeance of eternal fire" (Jude 7). "Smoke of their torment ascended up for ever and ever" (Rev. 14:11). "Tormented day and night forever" (Rev. 20:10). "Lake of fire burning with brimstone" (Rev. 19:20). It should be noted in the context of some of these quotations that its author was a partner in the formation of these conditions. We should not conjecture its authenticity. Some think hell is a place, others prefer to believe it is a condition, rather than a place. It

has reference to a spiritual condition and not a temporal place. Notice the definition of hell and the rest of those words refer to this earth. Jesus said - He ought to know, "heaven and earth shall pass away" (Matt. 24:35). If hell, sheol and hades is in the earth, then it will pass away, and will not be a place. In the quotations there is no end of this condition, even if the earth does pass away, because there is a prepared place for the soul that did not repent, known as the lake of fire where death and hell were cast (Rev. 20:14). "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2nd Thes. 1:8). This we believe to be the everlasting condition of the ungodly. In this condition fire is the symbol of the divine judgment of displeasure as used in many verses including Matthew 3:10,12; 7:19; 13:40,42,50; 18:8, 9; 25:41. We read of "eternal" or "everlasting" punishment, "everlasting" fire. Some try to explain that "eternal" or "everlasting" does not mean "forever." However, true or not; no one does contest the definition of "eternal" or "everlasting" when applied to the righteous, or those expecting to go to heaven - life eternal. If the righteous qualify for eternal life then the wicked qualify for ever-

lasting fire. The Greek word used by the writers covering this subject means of endless duration. There are those who say the wicked shall be destroyed, - that is are annihilated, which would induce an end. According to 2nd Thessalonians 1:9 it is written "everlasting" destruction - no end. This we believe. Therefore the finite mind may comprehend an image of such a terrible condition before he is subjected into it; and persuaded to repent that he may escape such a condition.

WRATH - The wrath of God, or the wrath of the Lord. The word "wrath" is used about two hundred times in the bible. Wrath has a universal definition of displeasure in various ways from mild to a violent conduct. This all seems as if God would be an ill tempered deity; which is not true. To be ill tempered is to do evil. This cannot be that God is both good and evil, ill tempered, angry, wrath with wicked intentions. God is good supremely good and just are all His ways. The many references to the displeasure of God and the consequence, listing a place as hell; who according to proverbs 8:27 Jesus as co-helper was present. He should know what His remark in Matthew 5:22 and 22:13 represent. This wrath of God as used in Hebrews 3:11, "So I sware in my wrath," is implied

to punishment for some evil done by some one. As God speaking in Exodus 22:24, "And my wrath shall wax hot; and I will kill you with the sword." This is an implied punishment, executed not by God, but by God's servant the devil. (see topic, Satan, his commission). We believe that the Hebrew and Greek words used by the authors of the various books indicate an implied punishment - the result of God's disobeyed commands. God does not become wrathful and full of evil; He allows the devil to enjoy his regulated fury upon the disobedient and eventually both will occupy the lake of fire.

ETERNITY

Is immeasureable time; infinite duration; perpetual. Eternity has many synonymous words as "eternal," "everlasting," "forever," without end etc. "For thus saith the high and lofty One that inhabiteth eternity" Isa. 57:15a. Eternity seems to signify a place. It is rather supposed to be a condition of endless duration. "But the Lord shall endure forever" (Psalm 9:7). "But thou art the same, and thy years shall have no end" (Psalm 102:27). This bears out the fact that there is such an understanding of an infinite duration. We believe the spirit will be subject to this condition. "And

these shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 25:46). "Who shall not receive manifold more in this present life, and in the world to come life everlasting" (Luke 18:30). The finite human intellect cannot comprehend the depth, length, height or breadth of eternity. It is simular to space, it has no boundary and its condition is perpetual. "One day is with the Lord as a thousand years, and a thousand years as one day" (2nd Peter 3:8). We believe that in this life is the proper time to prepare for that condition; which when molded will be the status of the spirit in its eternal destiny.

FIRST RESURRECTION

Resurrection is the rising of the dead at their appointed time. Jesus was the first to be resurrected, "I am the resurrection and the life" (John 11:25. 1 Cor. 15:20,23). Second; "They that have done good unto the resurrection of life" (John 5:29). "And the dead in Christ shall rise first" (1st Thes. 4:14b. 1 Cor. 15:23b). In this state of the dead the sheep are already separated from the goats (Matt. 25:33). The living will be separated as Jesus said, "Then shall two be in the field; the one shall be taken, the

other left" (Matt. 24:40,41). Third; "They that have done evil, unto the resurrection of damnation" John 5:29b. Then shall He say to the goats on the left hand, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels" Matt. 25:41).

The man that was left in bed; the woman that was left grinding; the man that was left in the field, (Luke 17: 34) - what became of the three characters that were left? We read in Revelation's 20:5, "But the rest of the dead (the lost) lived not again until the thousand years were finished." Verse six explains the state of those that were taken away - the first resurrection. Those that were left and the dead who did not rise with the first resurrection now come forth and will eventually be with the devil and the false prophets into the lake of fire and brimstone, verse 10. We believe there is a resurrection of dead humanity. Jesus opened the way by being the first to be resurrected. The saints will be second, and the unrighteous will in the appointed time follow. From the time of Jesus resurrection until His second advent, He desires humanity to prepare themselves and be ready at His second coming. Between these two acts of Jesus is where the individual must eschew the devil and cling to Jesus, if the de-

sire is to have part in the first resurrection, and escape eternal damnation. The body of those resurrected will be one that pleaseth God (1 Cor. 15:38) for He giveth it a body that pleaseth Him - a glorified body.

There are celestial and terrestrial bodies (1 Cor. 15:40). The terrestrial or material decays and is no more. In the resurrection a celestial body, with the same shape and form that pleases God will envelope the spirit and follow Jesus example. It was said Jesus body would not see corruption (Pas. 16:10; 49:9. Acts 2:27,31; 13:35-37). His flesh and bones did not enter the kingdom of God (1 Cor. 15:50). Many believe because Peter did not see the flesh-body in the tomb that Jesus took it with Him. We rather believe it vanished, and Jesus occupied a celestial or glorified body; one that has the same shape and form with the prints of nails in His hands and wound in His side as the material flesh-body had. Likewise will those answering the call from the grave be given a body acceptable to God and His realm. There are people like the Sadducees, they do not believe there is a resurrection. Paul conclusively (1 Cor. 15:12-20) refutes that belief, knowing if you believe such a thing, it would nullify all Christianity. There are some as Hymenus and Philetus (2 Tim. 2:17,18)

that advocates the resurrection is already past. There are many scripture quotations contradicting such a deceptive argument, such as first Corinthians 15:51,52. We believe at the appropriate time the dead in Christ will be called and resurrected from an abode, to be given a celestial glorified body in the realm of God's world. The lost will follow the schedule prepared for them and their destination.

LOVE

Webster's definition of love is, "Ardent affection." Love is exercised in many ways. Love is a bulwark of Christianity, without it Christianity is void. It is applicable both ways. For God so loved the world - Thou shalt love the Lord thy God. We have a natural love between people, there is a spiritual love between God and His people, also a parental love in family life, and many other ways of application. Love originated from God - for God is love. It was the love of God for humanity that "The Lord had delight in thy fathers to love them, and He chose their seed after them" (Deut. 10:15). God had many servants that He loved between Abraham and those of today. "He called his name Solomon, and the Lord loved him" (2 Sam. 12:24). "He loveth him that followeth after

righteousness" (Prov. 15:9). "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee" (Jer. 31:3). "I have loved you saith the Lord" (Mal. 1:2). Paul said, "God commendeth his love toward us" (Rom. 5:8). There are many scriptures telling of God's love for the people, and the people's love for God, including the various applications. "The Lord loveth the righteous" (Psalm 146:8). "Thou hast been honorable, and I have loved thee" (Isa. 43:4). These are some scriptures signifying God's love for man. With the first great commandment He desires humanity to love Him; when this love becomes ardent; He also reveals His response. "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21). This involves an obedient and born-again believers life. He follows with verse 23, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." Here love is reciprocal in both faith and action. "The Father himself loveth you because ye have loved me" (John 16 :27). This is when the love of the professor is active in demonstrating his affection for Jesus. "Beloved of God, called to be saints" (Rom. 1:7). "God so loved the world, that he gave

his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3:16). The love of God toward humanity in its unconverted state is very great. Can the finite mind comprehend such demonstrated love, as to give His only begotten Son voluntarily to be crucified for the benefit of sinful humanity. If this is true, does not God's love for the penitent exceed His former love, because the penitent has demonstrated his love for God? Who can comprehend such love? Then how should the Christian professor exercise himself that it will at most be a fragment of love, and not be ashamed (Luke 9:26a) of the beard placed upon the believers face by God in His honor.

We believe the professor should scrutinize this love of God for the sanctified Christian. Having that sincere love for Jesus would it not produce a faith as Paul writes of in Romans 8:38,39. In verse 35 he asks the question. "Who shall separate us from the love of Christ?" Then follows with "Nor any creature shall be able to separate us from the love of God." The visible physical acts which demonstrated such love is proven in 1st Corinthians chapter 13, if the love is not there the act is worthless; both must work in unison. This also covers the love of enemies; "But I say unto

you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" Matt. 5:44. Luke 6:27,35. Romans 12:14, 20. There is a difference in the word love. The Greek language has two words for the one English word love. In the conversation between Jesus and Peter (John 21:15-18), it is demonstrated by Jesus first and second question to Peter and his answer. "Simon son of Jonas, lovest thou me more than these? "Yea, Lord; thou knowest that I love thee." The Greek word used in Peter's first and second answer is a love with a small percentage of affection. Peter's answer to the third question, used the Greek word meaning a very large percentage of affection - love. Peter was grieved because of Jesus third question, which caused Peter to emphasize his answer that he loved Jesus very dearly. We believe there is a merger love for God (a love that is dear) and a strong love for God (a love displaying affection). Paul describes his percentage of strength in his love of God by writing, "Nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:39). Considering the context of the verses at the end of this chapter, the display of love is very strong, even de-

fying anything to separate them from that love. This is an example for every Christian to test that he may determine the measure of his love for God endeavoring to keep the unity of the Spirit in the bond of peace.

SANCTIFICATION

We should observe that "sanctification" "consecration" "holiness" are synonymous; sanctify and holy are the same; to sanctify is the same as to make holy or to consecrate. God in setting His people apart from sin to a holy purpose, develops a meaning of purity, holiness, consecration etc. To become sanctified such work as regeneration and separation from sin is necessary. The people under Moses were told, "Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord which sanctify you, am holy" (Lev. 21:8). Notice - "for he offereth the bread of thy God" is an act of obedience, the recognition of sinfulness and the request for forgiveness. This develops a desire to forgive any requests, and he shall be forgiven; washed of his sins and this will sanctify him, because it is the Lord which does the sanctifying. This is a separation from a known condition that is not agreeable to God, to a condition

signifying being set apart, consecrated to God; a separation from; and a dedication to.

SANCTIFICATION INSTANTANEOUS - We believe sanctification is attained when a fully surrendered truthful acknowledgement of sins are made to Jesus, requesting forgiveness. That is- the penitent feels himself lost, and pleads to Jesus for forgiveness. This is not accepting Jesus - it is pleading with Jesus to accept the penitent; which when done will receive a blessing, being sanctified. This the penitent did not do that he may be blessed or sanctified, but that Jesus may see his sorrow, hear his pleas and remove the condemnation. By the convert's full surrender - that is without any reservations within himself such as - I don't feel it is necessary to do many things that Jesus or the scripture calls for as Romans 12:1,2, To present and control the flesh-body with reverence toward God and man, to change from the former sinful activities; casting them away in favour of activities displaying meekness and longsuffering. This will be a change performed by the Holy Ghost because the soul-mind is no more conformed to the ways of worldliness, but transformed to prove that the soul-mind was renewed, which is acceptable, and is the perfect will of God. To the 1st

Thessalonians 5:23 Paul writes, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." "Wholly" means complete in every respect. Such sanctification is conditional, involving a full surrender. Paul prays for the soul-mind in the flesh-body that it may be preserved "against the wiles of the devil" (Eph. 6:11b). The spirit will receive credit after death according to the workings of the soul-mind controled flesh-body. "Both he that sanctifieth and they who are sanctified are all of one" (Heb. 2:11). This means two things; (1) separation from sin (Rom. 6:12; 12:1,2. 2 Cor. 6:14-18; 7:1); (2) and union with God (John 17:21,23. There can be no indifference, for by one offering He hath perfected forever them that are sanctified," (Heb. 10:14). These are they who love and try to keep His commandments - "If ye love me keep my commandments" (John 14:15). This has reference to all the sanctified ones in Christ, because, God has promised "an inheritance among all them which are sanctified" (Acts 20:32).

HOLINESS and sanctification are synonymous - holiness is mentioned among the conditions required to "see the Lord" (Heb. 12:14. 1st John 3:2b)

First Peter 1:16 recalls Leviticus 20:7 saying, "Be ye holy for I am holy." This is a direct command signifying Jesus as the example to follow; He said "follow me" Luke 5:27. When the believer is holy he will dedicate the acts of his flesh-body to God; for he is bought with a price 1 Cor. 6:20. He should not forget "that he was purged from his old sins" (2 Peter 1:9). He became the temple of God which dwelleth in us - "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:17). When living a consecrated holy life endowed by grace it leads to a constant renewal and increasing results of the inward man, growing day by day in the Holiness of God. Holiness is not mature at the time of repentance. Day by day the grace of God influences the soul-mind to attain that higher quality of holiness; which develop a physical display of love for God and man.

JUSTIFICATION

There are two kinds of justification. Among many professors there is a condition that develops from self-love that rejects certain qualifications, and injects the principle of what that self-love desires for itself

and believes true; justifying itself in its own interpretation of that condition. Justification can be both spiritual and temporal. Temporal justification is produced by man and is not recognized by God. Jesus was outspoken concerning such a circumstance in Luke 16:15a, "Ye are they which justify yourselves before men; but God knoweth your hearts." There is a great difference if a believer justifies himself, or if God justifies the believer. Because "it is God that justifieth" (Rom. 8:33b). Realizing the fact that it is God that justifieth, we recognize God as judge of our life's activities. The sinner recognizing his sinfulness and desires acquittal, presents his case before the great judge Jesus Christ. In presenting his testimony of transgressions to the judge, the Holy Ghost makes intercession for him (Heb. 7:25b) that he receives acquittal and is justified by the grace of the great Judge. This way of being justified - receiving justification can only be attain through God. It is faith in God that develops justification, because He "was raised again for our justification" (Rom. 4:25). Therefore whom he called, them he justified, and whom he justified, them he also glorified" (Rom. 8:30b). Man's own work will not justify him. This is easily understood by Paul's words in

Ephesians 2:9, "Not of works, lest any man should boast."

WORK

The act of repenting is a physical work developing a spiritual condition (see pages 54-57). Acts 3:19, "Repent ye therefore, and be converted, that your sins may be blotted out, ---- and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Not without physical work; nor a conditional work, will God grant spiritual grace. The word "work" is simular to the word "law." There is a work to achieve material conditions. There is a work to achieve a spiritual status. There was under the old covenant the work of the sacrificial law. Under the old covenant this work was physical in both the moral and sacrificial law. Under the new covenant this moral law is a work controlling the flesh-body from all unrighteousness into righteousness. Jesus did recognize those "that did work iniquity" (Matt. 7:23), and those that plead for mercy (Luke 18:13). With his Roman brethren, Paul had the same trouble to explain the word "work" to them, as he had with the word "law." We see how he tried to explain to them in Romans 11:6 the difference between the circumcision, sacrificial, ceremonial law, and the consequences of Je-

sus crucifixion. The verse is, "And if by grace, then is it no more works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Paul tried to tell them that since Jesus crucifixion, grace is the communicating oracle of God and not the works of the sacrificial law: for if we work to sacrifice bulls and goats (Heb. 10: 4), then grace is no more grace, or is not. Would the work of the sacrificial law still be in vogue, there would be no grace. But now there is the work of grace, and no more the work of sacrificing bulls and goats (Heb. 9:12). The work of grace, (see page 102). Paul's explanation to his Roman brethren in chapter three is very good. In verse 23 he tells us "all have sinned." Verse 10, "There is none righteous, no, not one." Verse 12, "there is none that doeth good, no not one." Verses 19 - 22; to those who are under the law, (that is the sacrificial law) are subject to the ordinances of that law, therefore by the works of that law, "no flesh shall be justified in his sight." Any law develops a knowledge of its transgressions. The righteousness of God is manifested without the sacrificial law, because the prophets spoke of the sacrificial law as a type of Christ.

Now is the righteousness of God by faith of Jesus Christ, and not of the sacrificial law. In the same chapter, verses 27,28; asking the question, "where is boasting then?" (Paul is asking those that wish to adhere to the circumcision, sacrificial, ceremonial law), and tells them "it is excluded," then asks; "by what law?" This question reveals Paul recognized more than one law. He continues; "of works?" This question has reference to the sacrificial law. Now he teaches them by saying; "Nay: but by the law of faith." The work of the law of faith is synonymous with the law of grace, (see page 60,61). Verse 28, "Therefore we conclude that a man is justified by faith without the deeds of the law." That is the sacrificial law. James alludes to the other side of this law in chapter 2:11-26. The moral ethical law is revealed in verse 11. James quotes emphatically "thou art become a transgressor of the law." Not the sacrificial law, but the moral ethical law, - the law of Christ, Gal. 6:2. In Ephesians 2:8,9 Paul contends, "For by grace are ye saved through faith, - not of works, lest any man should boast." Again Paul refers to the sacrificial works. James agrees with Paul concerning faith. James contends if a man say he hath faith, and have no works; (not sacrificial works,

but moral ethical works.) Can faith save him? He answers his own question in verse 17, "even so faith, if it hath not works, is dead, being alone. He proves it with verse 18, "Yea, a man may say, thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works." James has no reference to the works of the circumcision, sacrificial, ceremonial law. He has reference to the law and works of morality. In summing up his conclusion in verse 26, "For as the body without the spirit is dead, so faith without works is dead also." This is a definite conclusion. Works are as essential as faith; faith is as essential as works. No not the works of the sacrificial law, but the law and works of morality, - the law of Christ, Gal. 6:2. We do not work to be justified, but are justified because we work. We are not saved by our good works, but saved to do good works. We are not Christians because we act like Christ, we act like Christ because we are Christians. "But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and everlasting life" (Rom. 6:22). Having received salvation and become a servant, we work to please God and not self, which wins God's grace and mercy to grant us holiness, sanctification,

justification and righteousness, the fruit that grows a glorified everlasting life.

RIGHTEOUSNESS

God's holiness does manifest His love on His creation. David pleaded, "Lead me, O Lord in thy righteousness" (Psalm 5:8). All perfection and goodness is of God. "The judgments of the Lord are true and righteous altogether (Psalm 19:9b). No one need fear of not getting justice from Him, for He is perfect righteousness. His righteousness is taught in His words, and revealed in His works. The penitent brings his own personal filthy self righteousness to the cross in unworthiness, receives the righteousness of God replacing his own righteousness. "They being ignorant of God's righteousness, and going about to establish their own righteousness; have not submitted themselves unto the righteousness of God" (Rom. 10:3). "But my righteousness shall be forever, and my salvation from generation to generation" (Isa. 51:8b). "For therein is the righteousness of God revealed from faith to faith" (Rom. 1:17a). Man having Godly righteousness, is a state derived from his decisions on subjects and achievement according to his faith in God. This reveals the believer as a

truly converted and born again Christian. "Every one that doeth righteousness is born of him" (1 John 3:29b; 3:7). "And therefore it was imputed to him for righteousness" (Rom. 4:22). There is then the personal self righteousness of man; and the imputed righteousness of God to man, because God Himself is righteous. There is a doing of righteousness, as well as being righteous. There can be no such thing as an "inside serenity" without an outside manifestation" (Matt. 5:14-16). We believe the righteousness of a Christian character should be attained in purity. This involves living an honest life in all dealings with fellow men, the righteousness of our Lord shining in our walk and life. Remembering Jesus words in Matthew 6:33, "Seek ye first the kingdom of God and his righteousness." This before temporal wealth, ease and popularity. Living by loving thy neighbor as thyself, will keep the true believer in pure righteousness.

FAITHFUL

Under the definition of faithful there is more than one way of faithfulness. One of God, the other of man, and to be faithful one to the other and humanity. The dictionary definition of faithful is, "Full of faith;

true in affection or allegiance; trustworthy in performance of duty; worthy of belief of confidence." "Thus saith the Lord, --- because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee" (Isa. 49:7). History, both civil and scriptural confirm the fact, that the words of the Holy One as quoted in Isaiah, was and is faithful to perform His dictation, as we have the example of such performance verified by both civil and scriptural writings. "And they said, there is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart" (Jer. 18:12). At that time there was not what is known as a Bible to read the desire of the Lord. God spoke by the mouth of prophets His verdicts and commands. Yet as in above verse they chose to follow their own pleasure. The thing occurred which was told them (Jer. 37:17b). The remnant in Judea (Jer. 42) recognized God as faithful (v5), and promised to obey the voice of the Lord (v6). They were unfaithful and went into Egypt thinking they would escape certain conditions. They were told not to go (v19), but they went, and this drew Jeremiah's God sponsored judgment in verse 22. "A faithful man shall abound with blessings" (Prov. 28:20a). "Be thou faithful unto death,

and I will give thee a crown of life" (Rev. 2:10b). This represents a form of duty acceptable to God, it also includes the command for man to love thy neighbor as thyself. "Faithful is he that calleth you, who will do it" (1 Thes. 5:24). "By Silvanus, a faithful brother unto you" (1 Peter 5:12). These scripture quotations reveal the three descriptions of faithful. We believe God is faithful with true affection and never deceptive. We believe man should be trustworthy, having his affection on God, with a confidence knowing his relation has been the experience of the Holy Spirit guiding him to be faithful in all his ways of life.

GRACE

The word "grace" in practical use is employed many ways. It is God's favor in action. It is God's kindness displayed upon all humanity. It is God's mercy that endureth forever. It is God's love that produces many conditions involving His grace. Grace is the expression of God's love in exercise. It is a two way word, it is used of God and man. Of God it implies grace. Of man it implies durable love to another person or to God. "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of

God was upon him" (Luke 2:40). This was the divine power bestowed upon the infant that His body grew and developed into a man, that He may fulfill all righteousness. This was the visible act of God's promise of a redeemer, that would announce - "the kingdom of God was at hand" (Mark 1:15). That the righteous may "inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). The abundance of God's grace is manifested not only in providing a good condition for the sanctified, but also made a way for the sinner to become sanctified. By God's grace and love for humanity, Jesus came into this sin stricken world to "seek and to save that which was lost" (Luke 19:10). This God given grace abounds with mercy, "But where sin abounded, grace did much more abound" (Rom. 5:20b), "And of his fulness have all we received, and grace for grace" (John 1:16). The conditional obedience to God stimulates exceptional grace. God gladly dispenses this extraordinary grace upon obedience. This is receiving of God's fulness and His grace, for by it came truth that will set you free. It is by grace, through faith in Jesus Christ that ye are saved, it is "not of yourselves, it is the gift of God" (Eph. 2:8).

GIFT - What a wonderful gift - its

spiritual value cannot be measured. "And ye shall receive the gift of the Holy Spirit" (Acts 2:38). This gift is by grace through faith, as it cannot be earned or bought; "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts 8:20). This really is a gift; the thing you did not have, yet it can be obtained, on conditions. Partly of your own, mostly by the giver of the gift. "But not as the offence, so also is the free gift. - - Much more the grace of God, and the gift by grace which is by one man, Jesus Christ" (Rom. 5:15-18). Even the gift is given by the grace of God and includes eternal life. In Paul's second letter to Timothy 1:6 he writes "that thou stir up the gift of God, which is in thee." That gift includes such things as to grant a favour, be kind, pardon, rescue, forgive, give, grant and also involves the laying on of hands. Such gifts attained through grace are very valuable to the soul-mind. Grace and mercy are synonymous. Grace is favour, kindness, mercy and pardon.

MERCY is granting of kindness, favor, clemency, grace, pity and pardon. Paul in his letter addressed to the brethren blessed them by using the word "grace" in his letters to Timothy and Titus it is phrased - "To Titus

mine own son after the common faith; grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour" (Titus 1:4. 1st Tim. 1:2. 2nd Tim. 1:2). In every verse of the 136th Psalm is the phrase, "His mercy endureth forever." This is giving the word "mercy" exceptional prestige. How true it is that through God's kindness, grace, pity and pardon the world yet exists. In the Beatitudes Jesus said, "Blessed are the merciful, for they shall obtain mercy" (Matt. 5:7). This has reference to humanity that they shall have mercy and practice kindness, favor, pity and pardon toward one another. Blind Bartimeus when he heard that Jesus was near him "he began to cry out and say, Jesus, thou son of David have mercy on me" (Mark 10:47). Jesus was kind to Bartimeus. He had pity and pardoned him - had mercy and granted his request. The quotation in Romans 9:15 Paul avers God told Moses "I will have mercy on whom I will have mercy." According to that, no one should think that if he does a certain thing, God must answer his request, even though God did say I'll do this or that. When that request is not answered or fulfilled, be assured something does not meet God's approval. In that respect His mercy was with-held, and yet how great His kindness, long-suffering and pity is toward humanity

in this age, compared to His dealing with the Israelites under the first covenant. James is out spoken in chapter 2:13 "For he shall have judgment without mercy, that shewed no mercy; and mercy rejoiceth against judgment." In the same chapter verses 8 to 12 should be studied to analyze the definition of "mercy" as applied to James thinking. We believe God is gracious and merciful, on His part. His mercy endureth forever. His mercy is poured out or with-held according to condition. The daily moral activities of the believer moves God to show mercy toward man.

FORGIVE

In the Bible this word in the present tense is used 55 times, in the past tense 54 times. In the present tense, this alludes to man asking God or man to forgive and is at once answered. In the past tense it is the man that did ask God or man to forgive and was answered. When reading the story in Genesis 50:14 to 21 about Joseph and his brethren, how keenly they sensed their wrong dealings with their brother Joseph in verse 15, that they decided to obey their fathers request, "So shall ye say unto Joseph, forgive, I pray thee now the trespass of thy brethren, and their sin; for

they did unto these evil: and now we pray thee, forgive the trespass of thy servants of the God of thy father. And Joseph wept when they spoke unto him," verse 17. This was a man to man request to be forgiven; its effect was recorded with Joseph, it touched his heart that he wept. This act was the result of a sin committed against man with its acknowledgment, and prayer to be forgiven. In the prayer Jesus taught his disciples, is the phrase according to Luke 11:4, "And forgive us our sins; for we also forgive every one that is indebted to us." The penitent is asking God to forgive, and at the same time does acknowledge that all requests of him to forgive are freely forgiven. In Matthew 6:14,15 Jesus explains - and He knows; "For if you forgive men their trespasses, your heavenly Father will forgive you; but if you forgive not men their trespasses, neither will your Father forgive your trespasses. This is very clear, when the conscience of some one requests forgiveness, and the request is denied; in like manner will God deny the request to forgive the person that does not forgive when asked to do so.

Peter became inquisitive and asked Jesus (Matt. 18:21,22) concerning the number of times he is obligated to forgive his brother (brother means any

one asking forgiveness). Luke 17:4 answers Peter's question very understandably, "And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Some think any one that would come so often in a day is not sincere and has no value in the sight of God; is not penitent and doesn't care; this may be true. In this case we believe it is better to forgive, because Jesus does request it, regardless of the requesters condition, and the number of times he comes. We'll let him in God's care; let God judge him, and not us (Matt. 7:1). We should keep ourselves free by answering, no matter how often they ask. In the same chapter verse 3 presents a different condition. It means to say, "watch yourself," - that if someone speaks ill of you as an untruth, or that you may be guilty of deceit, swindling, stealing etc., that you don't become resentful, angry and do or say something wrong. In all this ask God to help you keep cool with love toward the agitator; "rebuke him; and if he repent, forgive him." This is a tedious task, for it is fraught with devil contrived traps to make things worse. First, when approaching your brother, don't have him judge you as a gallant sinless man; he may have been told some untruthful subject a-

bout you, that he believes is true. Before you proceed to rebuke him - let your conversation begin with an acknowledgment of our imperfection, and that if he has or knows of any evil or immoral error; you would ask forgiveness for the same. The accuser will forgive, if he doesn't forgive, he is in a base condition, and not suitable to be rebuked for his trespasses. If he forgives then proceed in a mild way and "rebuke him, and if he repent, forgive him" verse 3. In Matthew 5:23,24, Jesus advice is that when you know some one has "aught" against you - - that is, knowing you offended him or some one framed up an untruthful condition to him and he believes it and is offended at you - "go thy way, first be reconciled to thy brother."

This is the opposite of the foregone circumstance, as the one coming to ask forgiveness and the one being told of his sin, and is to go and ask forgiveness. This condition is of knowing that some one is offended at you. When the cause is known, agree quickly with thine adversary before the officer casts you into prison. Do not contend with many excuses, but admit the mistake and repent. If the offence is based on an untruthful accusation and it is known as such, yet the accuser holds his offence and will not believe the truth, in order to

free yourself, use this method (suffer with Jesus), do not recognize the untruth as truth, or the devil will convict you as a liar. Say to your accuser, "if you believe that to be true," will you forgive me? The accuser must forgive, and that will free you; if he will not forgive; the fire is placed upon his head (Rom. 12:20b), and you will be free, because you asked to be forgiven, tried to reconcile and agree with him and he would not. This is one work that believers if possible do shun, because it is fostered by the devil and is to his advantage in the destruction of the soul-mind. To live peaceful with all men as much as lieth in you (Rom. 12:18) does many times cause heart breaking conditions, because of failure to sincerely search for the truth, that freedom of conscience may be attained. The truth shall make you free (John 8:32). Especially when some one is offended because of some untruthful assertion by someone involving one or the other or both.

The devil quickly tells them, you are not guilty - which in this case is true, don't acknowledge to him that you are guilty, - which again is true; because of the known offence ("for it must needs be that offences come," (Matt. 18:7b), it is necessary to correct the "aught" as much as lieth

in you. Doesn't matter which one is supposed to be guilty, it is the establishing of peace that is desired. In this untruthful condition the accused must not admit the untruth as truth, if you do, the devil will trap you as a liar. Say to your accuser - if you believe it to be true - will you forgive me. This big stone produced by the devil is hard to break, when this method is employed, it mostly leaves the penitent in the eyes of humanity as defeated, and in himself humiliated, but in the eyes of God it is a masterful victory won, because the thing done, pleased Jesus that you are willing to suffer with Him. His opponent will say within himself (these words are fostered by the devil), "he knew better, he was stubborn, he didn't want to repent." Under such thoughts and selflove he goes about to establish his own righteousness, and has not submitted himself unto the righteousness of God (Rom. 10:3). To forgive does not give license to sometime renew the accusation, it should be forgotten; that is not to mention it again that it comes to the hearing of the penitent. Not to ask forgiveness of a known transgression of God or man, is equivalent to the unpardonable sin. Not to ask God to pardon a sin committed against Him, He will not forgive, this is truly the deadliest

kind of blaspheme (Mark 3:29), it is rejecting (with word and deed), denouncing (with words), and will not be forgiven, because forgiveness is not asked for, verse 28.

Should one person say to another, "I feel you have somewhat against me, will you forgive me? The one spoken to knows what is referred to, but looks at the one that made the request, and feels there is no sincerity there; then instead of forgiving, the request is rebuffed and his request not answered. "If ye forgive NOT their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15). If Jesus words are true, it is dangerous to judge (Matt. 7:1), and refuse a request, regardless of his condition; God will judge him, and refuse to forgive the one that did not forgive. When two Christians accuse each other of an error, and each have a goodly number of supporters; regardless of the error each is accused of; both know that each has "aught" against each other, this according to Jesus command would be, "GO and be reconciled unto thy brother.", Otherwise there is danger of being set aside as a goat or a thief trying to climb up some other way, by not obeying Jesus command to be reconciled to your brother, "He that loveth me keepeth my commandment." We feel and believe this to be

a true definition of asking to be forgiven, and forgiving. This forgiving is done through the power of Jesus blood. Please read the explanation concerning blood, - page 64.

SIN

SIN is the transgression of a known law. "Nay, I had not known sin, but by the law" (Rom. 7:7). "For by the law is the knowledge of sin" (Rom. 3:20). Adam and Eve were told that they should not "eat of the tree of knowledge of good and evil: which is in the midst of the garden" (Gen. 2:17; 3:3), but they transgressed the law or command of God. The woman Eve, "took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Gen. 3:6). This was a disobedient act of God's request - His law. It was the original or first sin committed. By God's justice upon Adam and Eve; their posterity, and all humanity is subjected to sin. David in the 51 Psalm, verse 5 writes, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." From birth until consciousness of right and wrong, good and evil, the infant is not subject to sin, but under God's grace. The instinct of humanity is as soon as the infant becomes conscious of responsibility; to disobey rather than

obey; this is "sin." This instinct to disobey is inherited from Adam and Eve, because God did penalize them, "sent him forth from the garden of Eden; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turns every way, to keep the way of the tree of life." (Gen. 3:23,24). After they were out of the garden of Eden, then Satan had free access to influence their life. This is typical with an infant. After accountability occurs, then Satan has free access to influence the juvenile to disobey and sin in both spiritual and temporal ways. "As by one man sin entered into the world, - for that all have sinned" (Rom. 5:12). Paul tells us in Romans 5:13 and 4:15, even though sin did exist from Adam to Abraham, it was not imputed because there was no law to transgress, therefore it was not punishable. Abraham received the law of circumcision with its penalty. God gave Moses instructions concerning the passover with its penalty; later what is known as the Mosaic law.

This transgressed Mosaic law is what caused sin in many ways. There are such definitions of sin as, "The thought of foolishness is sin" (Pro. 24:9). "An high look, and a proud heart, and the plowing of the wicked, is sin" (Pro. 21:4). "Whatsoever is not of faith is sin" (Rom. 14:23).

Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). "Sin is the transgression of the law" (1 John 3:4). "ALL unrighteousness is sin" (1 John 5:17).

THOUGHT - of foolishness is sin. We recognize thought as a member of the soul-mind. Its the soul-mind that desires to enter heaven. When the soul-mind thinks and has thoughts of foolishness it does sin. The soul-mind does think all the day long, and when those thoughts develop imaginations, it darkens their foolish hearts (Rom. 1:21). When the soul-mind allows thoughts of foolishness, soon the heart reveals the part of a fool, because the influence of the Holy Ghost was missing in the heart. To think foolishly is to think scandalous, lightminded, unwise ideas which develop a condition as the foolish Virgins (Matt. 25:2-8), which had the equivalent of being denied that blissful state. In some way sin developed, which caused the denial.

PLOWING OF the wicked, a high look and a proud heart "is sin." The word plowing is an allegory of all the acts and expressions of a wicked person, and those who have lofty ideas and consider themselves far superior from the ordinary person, is because they have a proud heart and prove it by

their mannerism. This is sin, because it is contrary to God's ideals. It is not as Paul gives advice to Titus 2:1 "But speak thou the things which become sound doctrine."

WHATSOEVER IS NOT OF FAITH, is sin. In this phrase the word "whatsoever," has the definition of meaning anything or everything that does not involve a chaste faith in Jesus Christ "is sin." When the thing does come from and influence minus a faith in the goodness of God it is damned when it doubts and is not attached to that rock Christ Jesus.

HIM THAT KNOWETH to do good, and doeth it not, to him it "is sin." Every sin that a man doeth is not dictated by the body, but by the influence of the devil to have the soul-mind allow the flesh-body to do the things that will defile the flesh-body and result in sin to the soul-mind. Paul advises his Corinthian brethren 15:34, "Awake to righteousness and sin not." Because all unrighteousness "is sin." "Them that sin (that is those that partake or become involved with any of those catalogued works of the flesh in Galatians 5:19-22). Rebuke before all, that others also may fear (1 Tim. 5: 20). It is doing the thing not approved by God that generates sin, "and sin when it is finished, bringeth forth death" (James 1:15b). First John

3:8 "He that committeth sin is of the devil" (John 8:44. Acts 13:10). Jesus told the young man (Mark 10:18) "there is none good but one, that is God." This brings out the fact that no one is perfect, because the devil is in the flesh, if so be he was cast into the earth, and our bodies are of the earth. We believe all sin is caused by the influence of the devil. This is the reason for first John to make the remark he did. Were it not for the devil to influence people to do evil; no one would sin. We believe this life and death struggle of the sanctified believer to be obedient to God's commands (Matt. 19:17b), not to sin in any way, requires Jesus help to keep the devil at bay, that he may not overwhelm the sincere believer in his love of Jesus, (John 14:15). We do not believe God will hold the believer in his hand that he can not perish (John 10:28) and nullify His own words in Matthew 10:22, but he that endureth to the end shall be saved. If the Father would hold the believer in a position to lose his free-will; the believer could not endure persecution that he shall be saved. To be in the Father's hand protected from persecution, is a bogus interpretation of that scripture, not "rightly dividing the word of truth" (2 Tim. 2:15), and should "have their senses exercised to discern both good and evil" (Heb. 5:14).

UNPARDONABLE SIN. The remark of Jesus "I say unto you (Matt. 12:31), all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." There are two categories involved in this sentence. In both cases are the words "sin and blasphemy" used; also "Holy Ghost," which means the same as Holy Spirit. First: Sin covers all transgressions against Father, Son and Holy Ghost - God. Blasphemy, is the order in which it is accomplished. To blaspheme is to use impious words, actions or writings against anyone, especially the divinity of the Holy Ghost - God. Jesus said ALL sin and blasphemy shall be forgiven unto men. We do not want to deny nor contradict Jesus in using the word ALL. We feel He means ALL, but on conditions. This condition does mean, the transgressor or blasphemer MUST repent of the transgressions or blasphemy and ask or beg God to forgive his sins. When not acknowledged or repented of, as this is the status of the unconverted; will they be forgiven in this world nor in the world to come. Second: Jesus said, "But the blasphemy against the Holy Ghost shall not be forgiven unto men." This phrase involves the trinity, Father, Son and Holy Ghost - God. Because the unconverted will not, and did not repent before death of the flesh-body, the sin of blasphemy be-

came unpardonable.

When a person becomes conscious of his sinful life, and has the fear of a terrible eternity, it causes him to repent and receive the Holy Ghost (Acts 2:38). Should a condition arise that this convert became sinful and used impious words, actions, wrote letters of discord among brethren; the Holy Spirit will then flee from his heart. This would be blasphemy against the Holy Ghost. Again we do not want to contradict Jesus' word ALL. Therefore we believe if this blasphemer would repent of his blasphemy, Jesus would forgive him. Let us remember the words of Jesus. "But the blasphemy against the Holy Ghost shall not be forgiven unto men." Neither do we wish to contradict Jesus in this phrase. We believe Jesus knew humanities frailty, weakness, sinfulness and hardness of heart, and for any one to go to such extreme in sinning and blaspheming it is, that "their heart is waxed gross" Matt. 13:15. "Eyes to see, and see not; ears to hear, and hear not: for they are a rebellious house" Ezekiel 12:2. Thus we see a blasphemer of such proportion will not repent, neither will he be forgiven in this world, nor in the world to come. We believe Jesus meant, to blaspheme against the Holy Ghost will not be forgiven because he will not repent and ask to be forgiven.

SINS OF COMMISSION - From God has the devil received his commission to influence all humanity that they will commit sin according to God's permission. The devil acts as agent for God in this matter as described in subject "Is Satan A Foe or Servant Of Mankind," (page 45). Sins committed in all their forms are sins of commission and involve those catalogued in Galatians 5: 19-21. If not repented of and forgiven, they become unpardonable.

SINS OF OMISSION. Some of these are venial sins; that is they are an offence against God, yet believed so trifling the urge to correct them is put aside until forgotten, and become listed on the unpardonable list. There is a sin of omission involving a condition when one or two occasionally remember the other has a grievance against him. The devil persuading him it is not his fault, refuses to correct it, eventually forgets it, or his heart becomes hardened; it too after death is put on the list of unpardonable sins. This is a sample of those sins of omission that after death become unpardonable, because those involved did not try to correct them by asking the offended one first, and then ask God to forgive. Begging pardon induces forgiveness.

SINS OF REMISSION. Any sin that is remitted, cancelled, forgiven, washed

away or covered by the blood of Jesus, does not exist, and never again will. For that reason we believe Jesus words should not be scoffed at in Matt. 5:22 -26; 18:14-22. Luke 17:3. James 5:16.

LAW AND COMMAND

Law is the substance, and command is the power putting the substance into action. A segment of the law is a commandment, and all commandments are law. In Genesis chapter eight the ark having landed on "the mountains of Ararat" (8:4) and Noah and his family emerged upon dry ground; from then unto Abram; we do not read of God giving any law or command to those people. The first request we read of is "the Lord said unto Abram, get thee out of thy country (Gen. 12:1). The second is a pattern of the sacrificial law (Gen. 15:9). The third (Gen. 17:1,2), "Walk before me, and be thou perfect, and I will make my covenant between me and thee." This covenant was a stipulated law, with the command, "Thou shalt keep my covenant." (Gen. 17:9). This covenant was an approved agreement between Abraham and God. This covenant - command - law, was that "Ye shall keep, between me and you and thy seed after thee; every man child among you shall be circumcised" (Gen. 17:10). This was the beginning of the circumcision

law. The sacrificial law is derived from the custom or law of burnt offerings. First we read of was Cain and Abel's offering in the old world, then we read in Genesis 8:20 where Noah built an altar and offered burnt offerings upon it. It is possible Noah knew something of this formula of offerings before the flood, for as yet there was no request or command from God to do so. Later came the command to Abraham, "Take now thy son --- and offer him there for a burnt offering" (Gen. 22:2). This act of Abraham willing to offer his Son, typifies God offering his Son Jesus. This was another link in the covenant or law. God blessed Abraham "because that he obeyed my voice, and kept my charge, my commandments, my statutes and my laws" (Gen. 26:5). Here God recognized Abraham's faithfulness in performing His agreed to covenant or laws. Later Moses by God's command added to this covenant the laws as recorded in Exodus, Leviticus, Numbers and Deuteronomy. These laws combined are known as the Mosaic law under the old covenant which began with Abraham.

It should be noticed and remembered that this combination of laws constitutes two classes of laws. The circumcision law began with Abraham, the sacrificial and ceremonial law may be carried over by Noah from the old

world, and by Moses put into full effect, with all its typification of Christ. This is the circumcision, sacrificial and ceremonial law typifying Christ. The other law, moral ethical law began and is a part under the third request (Gen. 17:1,2), "I am the Almighty God; walk before me and be thou perfect. And I will make my covenant between me and thee." If you will read the 18th chapter of Ezekiel and notice from the 4th to 10th verses God said; "all souls are mine --- the soul that sinneth it shall die." Then gives itemized conditions and follows up in verse 9; "Hath walked in my statutes, and hath kept my judgments, (old covenant) to deal truly; he is just, he shall surely live." In verse ten he speaks of a son that is a robber, and itemized conditional as abominations saying "he shall surely die." The rest of the chapter as explained with itemized conditions, commands or laws that are as effective today as it was when told to Abraham and the Isrealites. Jesus did verify that same phrase, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). The ten commandments Moses brought down from the mountain are as effective today as then. Jesus told the lawyer; on the first and second great commandments hang all the law and the prophets (Matt. 22:36-40).

The first covers the spiritual; second, the material or physical; plus the rest of the ten commandments and sub-commandments until the rapture. The laws of morality are many throughout the Bible. Jesus changed a few such as, "an eye for an eye, and a tooth for a tooth; but I say" (Matt. 5:38). This is pure law and has its beginning from God to Moses who put it on record, and will continue so to eternity. To say the law ended with the crucifixion of Jesus is incorrect. The part that ended was the circumcision, sacrificial and ceremonial law. The moral ethical law is in force today as it was when first made known.

Paul is very critical in his use of the word law. He does not identify which part of the law he has reference to. In Romans first chapter the topic is unrighteousness. Going into the second chapter with emphasis on morality or the moral law in verse three. In verse 12 the word "law" in the first half means both moral and sacrificial law; the second half means both the law of morality and the law of grace. The first refers to the old covenant, the second half to the new covenant. The moral law is referred in verse 13; then in verse 14 the word law exists four times and means the moral law as against the word law in verse 15 which is a spiritual law. In

the rest of the chapter Paul is talking to the jew's who desire to be Christians, but think they should practice the circumcision, sacrificial, ceremonial law as referred to in verses 25-29. Paul had the same trouble with his Galatian brethren, telling them in 3:2, this I would like to know, "Received ye the spirit by the works of the law (the sacrificial law), or by the hearing of faith?" In verse 12 Paul tells us "the law is not of faith," that is the sacrificial law. The moral law, and law of grace is of faith and must be; Paul agrees in the last phrase of this verse that, "the man that does them shall live in them." The writer of Hebrews 7:12 tells us, "there is made of necessity a change also in the law." That is changing from the one half of the old covenant which is carnal to the one half of the new covenant which is spiritual. From the circumcision, sacrificial, ceremonial law, to the law of grace and mercy (see page 102-104). Therefore it is necessary to recognize what law we have in mind when that word law is used. God many times refers to His laws, commands, statues and judgments, which on the one hand are physical acts; on the other hand it is grace, mercy, spiritual. Those physical acts constitutes the soul-mind controlling the flesh-body.

CHURCH

CHURCH RELIGIOUS - The word church comes from the Greek word EKKLESIA, meaning "a calling out" or the meeting of a community of members on earth, or saints in heaven or both; assembly; church. There are different angles to the word "church." Different stages, such as the church religious; church militant; and the church triumphant. Religious church is when a group of people make application to the court for a charter. Many times such a group gather for social friendship and fellowship, when much of the conversation involves politics concerning civil government and temporal conditions. Many times these gatherings are intended to make money to support certain groups as, clubs, pool, festivals, banquets, moving pictures, and other human contraptions not giving honor, nor pleasing to God.

CHURCH BUILDING'S - are made ffam the substance of the earth and are names St. Lukes church etc. Many people feel this church building should have all the splendor this Homo Sap is able to devise; magnificent altars, stained glass depicting many different kind of images relating to man and beast. More than one facade, with a bell or bells in a tower mounted in a conspicuous position that it may en-

chant its hearers. We do not support irreligious functions.

CHURCH MILITANT - The word Militant as used in this subject means, being engaged in an aggressive spiritual warfare; that is to keep moral ethics at a standard induced by the Holy Spirit persuading the soul-mind to control the flesh-body in the way prescribed by Jesus command, "If you love me keep my commandments" (John 14:15.) This is a body of individuals who compose a community confessing they believe in God and the Holy Trinity; many times referred to as church. It is not a denomination; though many groups as the Old Order River Brethren exist therein. It is composed of many shades of professors from the most resolute desire to obey unto the - it doesn't matter kind, trying to maintain a standard of righteousness, that only God knows its value with relation to eternity. Of this church, God is considered its author and organizer. "That thou art Peter, and upon this rock I will build my church" Matt. 16: 18. Isa. 28:16. 1 Cor. 3:11. Eph. 2:20.

APPLICATION FOR MEMBERSHIP - There are many ways of application in order to become members of a society. Some are asked to raise a hand, wave a handkerchief, make a decision, make an inquiry or just simply ask to become a member. We rather prefer the con-

fession as on pages 55-56-91. This brings the convert in contact with his God, because of his pleading with God to forgive him for being such a disobedient sinner. After the converts conversion (Acts 3:19. Rom. 12:2. 1 Peter 1:14. 1 John 2:15. 2 Cor. 7:17), his soul-mind now rejects the things of the world that he once loved, and has corrected his mistakes with his fellowman whom he can contact verbally or correspond (Matt. 5:23,24) with, then only have we faith in the convert that he is a child recognized by God and is sanctified.

BAPTIZE

To become a member of this order - Old Order River Brethren - the convert makes application to be baptized, because Christ commanded it. Baptism also indicts the convert as a member into the community of the militant church. It sets a seal upon his profession of faith and a light unto the world.

ORDER OF BAPTISM - At a regular service, preachers in their sermons stress the reason, obligation, symbollical condition for baptism, by immersion. At time of services and consecration, the convert answers, concerning his faith and obligations. The one officiating is a Bishop. The questions

asked are - Do you believe in an Almighty God, that Jesus Christ is the Son of God. That He is creator of heaven and earth. That He brought this plan of salvation down from heaven. That He suffered under Pontius Pilate, was crucified, and died for the sins of the world, and for your sins. Answer, YES. Will you according to this gospel, adhere to the Lord Jesus Christ, and promise to tell and allow yourself to be told. Answer, YES. In this faith by the help of God, will you renounce the world, the devil and all perverted things. To submit yourself to the Lord Jesus Christ, and remain faithful unto death. Answer, YES.

AT THE WATER - The Bishop with his rod enters the water (stream) to determine a proper location for the immersing. He then returns to the waters edge, receives the applicant and returns to the chosen location; where the applicant kneels, while the congregation on the bank is singing and the Bishop facing those assembled on the bank of the stream saying; "upon thy confessed faith, which thou hast confessed before God and these witnesses. Thou shalt be baptized for the remission of thy sins in the likeness of Christ's death; In the name of the Father (first immersion), and of the Son (second immersion), and of the Holy Ghost (third immersion)." Then

the laying on of hands with prayer. At the conclusion the applicant arises and is kissed by the Bishop (if male), then ushered to the bank of the stream into the arms of the brethren and greeted with a kiss of love. If female, likewise with the sisters. This then is full confirmation of the applicant and now is considered a brother and sister. They now are members of that militant society known as the Old Order River Brethren.

INFANT BAPTISM - We do not believe in infant baptism. An infant before accountability is innocent of sin and not subject to baptismal rites. Some denominations support their faith for baptizing children on Matthew 19:13-15, the story of Cornelius (Acts 10) stressing the phrase (verse 2) "all his house," that it included innocent infants; neither in verses 33,44,47,48 is there a remote allusion of an infant being present. The same with the jailor (Acts 16:33) stressing the phrase, "he and all his" to include infants. We believe water baptism belongs to the adult when in the proper state.

MODE OF BAPTISM - In the past, because there is no fixed mode of the ordinance to baptize with water in the New Testament, there has been much confusion on the subject. Scripture written in the Greek language used the

word "baptizo" when referring to some one being baptized. There has been much confusion about the proper translation of that word in meaning and application. Who can understand the Greek language better than the Greek people? If after almost two thousand years they understand that word "baptizo" to mean baptize by plunging under water which they today practice as well as in the early days; then it certainly can't be wrong. To determine a scriptural mode we should look into the scripture for the meaning of the terms corresponding with our English word "baptize." There are two other baptism's John speaks of in Matthew 3: 11. "I indeed baptize you with water unto repentance, -- he shall baptize you with the Holy Ghost, and with fire." Some seem to think God's mode of applying the Holy Spirit is the example or mode to follow with water baptism. This does not agree with Paul's expression in Romans 6:4, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." With Paul this must have been an unshakeable thought and doctrine; he also made the same act known to his Colossian brethren 2:12, "Buried with him in baptism, wherein also ye are

risen with him through the faith of the operation of God." In these two verses the mode is very distinct. The emphasis is on "buried." Jesus had to go into the water before he could come up out of the water (Matt. 3:16). While Jesus was in the water John must of immersed Him, with the forward movement, which does typify the forward movement of Jesus head when He died. This also typifies His burial after His crucifixion; He was put in the tomb, there was earthly substance all around Him; the same with His immersion, water was all around Him. Water is a material element, so was the tomb. The act of putting Jesus in the tomb was a physical act, so was John's act of baptism. This physical mode of water immersion should not be compared with any mode God used in baptizing with the Holy Spirit and fire, because that is spiritual, whereas water is material and as Peter also confirms Paul in second Peter 3:21, "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ" (Acts 8:37. Rom. 10:9,10. 2 Cor. 1:12). Jesus was resurrected from both the water, a type of that which followed - and the tomb. Another very distinctive verse, John

3:5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This verifies Paul and Peter's remarks. To be born of water is a material and physical birth; and as the physical object is unseen before birth, so is the immersed object before resurrected. This is the work of the militant church to baptize the convert with material water, and God will baptize with the Holy Spirit. This is exactly the formula practiced when Jesus was baptized. Yet no definite mode is prescribed.

CONSECRATE - The convert now a member of the community (or church) will consecrate his life to God. Jesus and Paul have many advices and formulas for this new member to scrutinize that he may not degenerate his consecration. He has a perfect example to follow; to look unto as a model. "If any man serve me, let him follow me; and where I am, there shall also my servant be." "For I have given you an example that ye should do as I have done to you" (John 12:26; 13:15). Already there is a glimpse of that which causes the great variance from the most resolute unto; it doesn't matter society. Paul supports Jesus in Ephesians 5:1, "Be ye therefore followers of God as dear children." "That ye may be the children of your Father which is in heaven" (Matt. 5:45). We believe these expres-

sions; and try by the help of God to obey them. Paul and Peter as well as others have many good advices for the militant believer while on his way to eternity. In Romans 12:1,2, Paul reached to the bottom of the believers faith, to determine the exact amount of love and desire he has to follow Jesus and Paul by saying, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." This is the conditional will of God; no conjecture. A transformed mind is a changed or new mind. This transformation is accomplished as described on page 55,56. When accomplished it is not and cannot be the same as before this great change occurred. It is then that the believer will want to separate from the world (2 Cor. 6:17), and be not conformed to it. The believers former desires are reversed.

Paul calling attention to Titus 3:3, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." He admits

there former condition was evil. He tells his first Corinthian brethren 6: 11, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." See Eph. 2:2; 4:22; 5:8. Col. 3:7. When no transforming occurs, then the soul-mind has not been renewed, and will want to cling to some of its former desires. "IF" and when the soul -mind is renewed, it will present the flesh-body as a sacrifice, because it will not want to function in former worldly activities despised by God. It is the soul-mind's reasonable duty to do so. When there is a halt in this performance, it is then the soul-mind has not fully surrendered, and something produced by the prince of this world has caused the halt. We believe with the poet, "I surrender all." This militant believer is told he belongs to the church of God, he is advised to "Let your light so shine before men that they may see your good works." He will not obey these words if the soul-mind is not renewed. He will be ashamed (Luke 9:26) and will not want to be conspicuous by having his light shine revealing him separated from the world - a soldier of the cross - a militant fighter to do the work of Him who said, "If you love me keep my commandments." Jesus made many of His de-

sires manifest such as, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. 5:34,39,44). Paul confirms Jesus request in Romans 12:9-21, then in first Corinthians 15:1,2, he informs his brethren, "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

In this Paul reveals the fact that they are saved, "IF;" this word creates a condition. Paul warns them, that he preached the gospel to them, they received it, and believed it. He does challenge them by saying they are saved, IF they keep in memory what I preached unto you. This involves all his letters. We feel he preached more than what he wrote. When we remember the contents of his epistles; his advice, requests, rebukes and prayers for his militant brethren and the coming generations, his words are many and impressive. He found believers that became deficient in their faith. He gave instructions concerning those circumstances based on his knowledge of Jesus teaching, (Gal. 1:12). There is one Demas, Paul loved; he requested

that Demas should with the rest be greeted, Col. 4:14. Philemon 24. Then something occurred, in second Timothy 4:10, that Paul reveals. "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica. He possibly forgot what Paul preached, or Paul's preaching did not affect his soul-mind enough to draw it away from the love of this present world. This is a condition of many. There is also "Hymeneus and Alexander; whom I have delivered unto Satan" (Tim. 1:20, and "Hymenus and Philetus --- saying that the resurrection is past already; and overthrow the faith of some" (2 Tim. 2:17,18). This seems to be a condition of rumored misunderstanding concerning the resurrection. Such conditions exist and should not. Paul expelled those in the quoted verses and recommends under what conditions it shall be practiced. These examples prove Paul was steadfast in his recommendations.

MORAL ETHICS

Involves the behaviour of the believer regardless of his society. It is the moral ethical condition that will be the determining factor of his eternal destination. The outstanding request of the scriptures are to have "LOVE." A lawyer asked Jesus which is

the great commandment? Jesus answered; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Second one; "Thou shalt love thy neighbor as thyself" (Matt. 22:37,39). Among the ethical environments, on the good side, love commands first place; on the evil side envy. Jesus desired His apostles and audience to practice His commandments, "That ye love one another, as I have loved you" (John 15:12; 13:34. 1 Thes. 4:9. 1 Peter 4:8. 1 John 3:11; 4:21). James reveals the fact that "The spirit that dwelleth in us lusteth to envy" (James 4:5b). This is the devil trying to influence the soul-mind to hate. A condition of envious people that James was talking about in the forepart of the chapter. In Galatians chapter five Paul quotes the works of the flesh, and the fruit of the Spirit. This militant believer must fight if he would win between these two spirits with their ware. Somehow the devil accomplishes a condition that two believers do not acknowledge each other. Under such a condition the command to love one another is interrupted. The devil steps in and assists each to have an alibi - its his error. If possible the devil will have each tell others, who will sow discord among those that are to be loved. Would they have remembered Je-

sus words in Matthew 5:24,39,40,41; and practiced it; the devil would have been wounded and defeated in his attempt to accomplish his desire. Could they have magnified the love of God above the devil enticed feeling (of - "its not my error; look what people will say about me; I can't stand it,") the victory could have been theirs. That self-love is not surrendered to a condition of being glad to have his brother smite him on the cheek and ask pardon for the offensive error. In any offence, those sowing discord are not guiltless.

In Matthew 18, from the first verse to the 15th, Jesus analyzed a condition that the militant believer should in a prayerful mood study and practice. Verses 15 to 23 gives Jesus formula, how to determine an offence of a brother and press to a conclusion. It should be remembered at this point, the brother at his consecration promised to tell and be told. The words in those verses are no allegory; they are to be understood as recorded. Verse fifteen; first sentence, "Moreover if thy brother shall trespass against thee, go and tell him his fault, between thee and him alone." (Lev. 19:17. Luke 17:3. Gal. 6:1. James 5:19). it should be noted, he that will go to tell the brother, should first examine himself to determine whether he is wor-

thy to rebuke his brother. Having decided he is worthy, upon meeting the offended brother he should first - that is before he attempts his errand, - clear his path by exclaiming to the brother of his imperfection. (There is none good but one, that is God). Now if you know of anything concerning me that you believe will not meet God's approval - will you forgive me? Matthew 5:24, first be reconciled to thy brother. When nothing is known; then only has he the right to rebuke his brother. The reason for this is - the devil may have contrived a bad rumor that came to this offended brothers ears, and he believed it. Under such a circumstance, surely the offended brother would not hear nor listen to his rebuking brother. (1 Cor. 4:21. 2 Thes. 3:15). The second sentence in verse fifteen is, "if he shall hear thee, thou hast gained thy brother" (James 5:20). This is as it should be. Verse sixteen extends further advice, because for some reason the offended brother would not hear. (Prov. 18:19). Only now will the deacon allow one or two more to have knowledge of this affair, (Deut. 17:6; 19:15. John 8:17. 2 Cor. 13:1. Heb. 10:28). Verse seventeen gives further advice, the brother being still resentful; the deacon now will carry the affair before the church.

The Bishop should act as a judge, in order to keep himself clean, (1 Tim. 5:19,20). Should the brother be declared unfaithful; the last sentence in this verse becomes effective. They are Jesus words; "Let him be unto thee as a heathen and a publican" (Rom. 16: 17. 1 Cor. 5:9. 2 Thes. 3:6,14. 2 John 10). In verse eighteen Jesus reveals the fact that whatsoever is bound or loosed on earth, the same is bound or loosed in heaven. In the case of this brother now excommunicated, his status is considered lost. Because of human frailty and imperfection as against God's perfection; if the brother would of been wrongly adjudged; hardly would God cast him off though this militant group would reject him, (John 6:37; 20: 23. Matt. 16:19. Acts 15:25-31. 1 Cor. 5:4). On the other hand, if the brother was deserving excommunication, God had excommunicated him before the brethren knew his condition. According to the circumstance; their excommunicating only confirmed and bound what God already had done. There are many trespasses that come under this category of processing not catalogued here.

DOGMATIC PRINCIPLES

This militant believer must have a formula of Christian principles as described in the Bible to follow. Water

baptism is explained in the foregone formula for admittance into fellowship. (see page 127).

COMMUNION - For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Corinthians 11:26. This communion was instituted by Jesus the night of His betrayal. He said, "With a desire I have desired to eat this passover with you before I suffer; for I say unto you, that I will not any more eat thereof, until it be fulfilled in the kingdom of God" (Luke 22:16). This breaking of bread and drinking the cup is a memorial of the broken body and shed blood of Jesus Christ. Paul confirms, "I have received of the Lord that which I also delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me, for as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11: 23-26). It is a very simple ceremony; first, is practiced the kiss of unity, one to the other around the table.

Second - the unleavened bread is consecrated. A small piece is broken from a narrow strip, given to the brother next to you (as they stand around the table) saying; "This bread that we brake is the communion of the body of our Lord and Saviour Jesus Christ." When this is finished, both brethren and sisters are seated, they eat their bread concentrating the soul-mind upon Jesus crucifixion, His suffering, death and pierced side from which His blood flowed for the remission of our sins. This is followed with the cup after consecration, giving it to the brother next to you saying; "this cup that we drink is the communion of the blood of our Lord and Saviour Jesus Christ." This is inter-mingled with singing. In the drinking of the cup, the soul-mind can rejoice that through Jesus shed blood there is a way of escape from sinfulness. This act replaces the Old Mosaic ceremonial laws of animal sacrificing for the different offerings and feast days. We believe the bread should be unleavened.

UNLEAVENED. Leaven is the product of fermentation, disintegration and corruption. The Hebrew considered anything in a decayed state as unclean. Pertaining to bread; the Hebrews took material like flour mixed with other meal procured from fitches or vetch; mixed with water and allowed to stand

till it turned sour. Thereafter mixed with bread flour, kneaded and placed where warm until the leaven began to ferment and develop carbonic-gas which causes the dough to rise. It is then put in the oven and baked. God in many of His suggestions forbade the use of leaven because its nature of changing from one condition to another. When Moses gave instructions concerning conditions at the time of the passover; the children of Israel were to keep the feast of the passover for ever (Exod. 12:14,15). It is traced up to Jesus last supper, "Feast of unleavened bread and feast of the passover" (Matt. 26:2,17,18. Mark 14:14. Luke 22:1,7. John 13:1). Unleavened bread, cakes, and wafers are recorded from Genesis 19:3. Exodus 12:11,17,39. Ezekiel 45:21 and others to Matthew 26:17. Therefore the preference of unleaven bread which was acceptable with Jesus.

WINE - The writers of the gospels and epistles do not tell us what was in the cup presented to their believers when celebrating the Lord's supper. It is assumed by those who celebrate communion to believe there was wine in the cup. We read in Exodus 29:40, "And with the one lamb a tenth deal of flour mingled with the fourth part of a hin of beaten oil; and the fourth part of an hin of wine for a

drink offering." This drink offering is used from this time until Jesus offered the cup to the apostles. Hence wine in the cup. A few of the many drink offerings recorded in the Old Testament, Lev. 23:13. Num. 15:5. Eze. 45:17. Joel 2:14. These drink offerings are a figure of the blood of Jesus, the remembrance of which is still left to the communicant in wine offering upon the sacrifice and service of our faith, Philippians 2:17. The unleavened bread from Exodus 12:8 is symbolical as a reminder of Jesus body down through the ages until the last supper when He said, "This is my body which is broken for you."

LAMB - There are a variety of animals and fowls that were sacrificed for its occasion. In this case it was a lamb, Exodus 12:3,4,5; 29:38-42, "Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: and when the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. This verse in Isaiah 53:7 has reference to Jesus crucifixion. The lamb from Exodus 12:2 is Symbolic of Jesus body down through the ages to be crucified, whereas the

lamb was sacrificed. The wine or drink offering from Exodus 29:40, is symbolic of the blood which flowed from Jesus side down through the ages until Jesus said, "This cup is the New Testament in my blood." Jesus did advise, if you remember to eat the bread and drink the cup, you do shew His death till He come. We believe this should be practiced with a clear conscience, in all sincerity and humility with much reverence toward God.

CLOSED COMMUNION. According to this standard, all communicants are in unison of the faith. It provides a "common union" of the ceremony. It enables the participants to surround the Lord's table in order. It makes it possible for all to comply with the scripture. "I would not that ye should have fellowship with devils." Those not worthy should not want to commune, they will draw damnation to themselves (1 Cor. 11:27,29). All are advised to examine themselves and decide if they are worthy to eat of that bread and drink of that cup (1 Cor. 11:28. 2 Cor. 13:5). When each has examined himself, "So let him eat of that bread, and drink of that cup." Should it be know of some to be unworthy - Paul said "so let them eat" (1 Cor. 11:28), that is give him bread to eat and wine to drink, but not in unison with those worthy. To avoid a condition of this

kind, - always some time before scheduled communion, should the deacon accompained with a brother filled with the Holy Ghost, (not a Bishop nor a minister; it is to keep them blameless visit all members to determine if their love has been injured in any form. If so; it should be healed before communion is anticipated, in order to avoid damnation. We do not combine the meal for sustenance of the flesh-body, with the Lord's supper - the communion, - this is a distinct activity from a common meal. Jesus and His apostles did kill a lamb, and observed the feast of the passover and unleavened bread. In the observance of this passover was the end of the old covenant. At the same time, Jesus by His acts instituted the new covenant, therefore there is no need to combine the two suppers. After noticing irregularities, Paul advised them to eat and drink at home (1 Cor. 11:22), this would not be serving a dual supper. As we partake of the emblems of His broken body and shed blood our hearts become sympathetic to the sadness and eventful time when our redemption was paid, our soul-mind developes a hope to forge ahead anticipating that glorious time when Christ will come again to claim His own.

We don't believe in TRANSSUBSTANTIATIO nor in CONSUBSTANTIATION.

FEET WASHING - Throughout the Bible there are many incidents of washing. In the Old Testament we find two customs, such as a service; second; as a command or ceremony. Feet washing as a custom or service, is found in Gen. 18:4; 19:2; 24:32; 43:24. Sam. 11:8. This same custom was practiced in the days of Jesus. He replied to Simon and said, "I entered into thine house, thou gavest me no water for my feet" (Luke 7:44). Feet washing as having a divine significance as in Exodus 30: 17-21; 40:30-32; reveals of the purification ceremonies of washing hands and feet "as the Lord commanded Moses!! Under the old dispensation they had the custom of feet washing, and the ceremony of feet washing commanded by the Lord to Moses. If the Lord would have Aaron and his sons and their successors to practice feet washing, it would be expected that Jesus would continue the practice; not for purification as under the old covenant, but to refrain from the exaltation of being above his brother that we may walk in unison on an even plane. In this sentence there is a sense of water upon the feet typifying the word of God, which will cause the feet to walk upright, (John 13:1-20). When He rose up from supper, laid aside His garments took a towel and girded Himself, poured water into a basin, and washed

and dried His disciples feet. When Jesus came to Peter, he inquired the reason; Jesus told him, what I do thou knowest not now; but thou shalt know hereafter. Peter refused to have Jesus wash his feet. Jesus said to Peter; you don't know what I'm doing now, but you will know later. Jesus informed him, his refusal would sever their fellowship. This grieved Peter, that he requested not only his feet, but also his hands and head be washed. Jesus did not comply with Peter's request, but would have him understand this act did not concern cleanliness.

After He had washed their feet, restored His garments, sat down, He asked them; "Know ye what I have done to you?" I washed your feet, "If I then your Lord and Master, have washed your feet; ye also ought to wash one anothers feet. I have given you an example, that ye should do as I have done to you." Peter was told he would know hereafter; he has no excuse for not knowing; he has now been told. The servant ought not esteem himself above his Lord and refuse to obey Jesus request. He told them, "If ye know these things, happy are ye if ye do them." We believe the purpose for which the Lord instituted this ordinance is mainly this; that we may remember in true humility, that by grace we are washed from sin through the blood of

Christ and that He our Lord and Master, by His lovely example, binds us to true humility towards one another. "Let each esteem other better than themselves" (Phil. 2:3. Col. 3:12,13). This example of Jesus washing feet has the emphasis of true every day inward and outward humility. To practice this ordinance, requires the deepest love for the one to be washed and kissed; to be pleased that he may humble himself to accomplish the duty (Luke 18: 14). Jesus displayed humility in that He being Master and Lord, took upon Himself the task of a servant to stoop so low that He may set an example for us to follow. We are to esteem others better than ourselves, (Phil. 2:3). This washing was not done to remove dirt from their feet; they were all clean but one, that was Judas. This washing was done to teach the necessity of inside and outside humility with submissiveness one to the other. While Judas had his feet washed, and communed with the rest, it should not be said his spiritual condition was equal to the rest. His life ended (Matt. 27: 3-10) as Paul said, if you eat unworthily you eat damnation to yourself (1 Cor. 11:29). Jesus said, "I know whom I have chosen" (Num. 16:5). It seems this condition was necessary, that the scripture may be fulfilled (Matt. 12: 17). Jesus did not wash the disciples

feet for the reason they were dirty, it was the recognition of a Christian ordinance instituted by God commanding Moses that Aaron, his sons and their posterity, the priests down through the ages shall wash their feet in the laver placed between the tabernacle of the congregation and the altar (exo. 17:21; 40:30-32). The change of covenants constituted a change in the meaning of this washing as described by Jesus. If you know these things, happy are you if you follow Jesus' example. Normally the world does not care to practice this example. A Master does not care to exercise the errand of a servant upon a servant; this is too humiliating, they fail to receive the joy for doing so.

As always, "Neither are your ways my ways, saith the Lord" (Isa. 55:8b). This is the lesson taught in this ordeal, that the exalted, proud and self-love shall visibly humble themselves before their adjudged degraded members. (1 Cor. 6:4). John the Baptist, referred to Jesus and said, "The latchet of whose shoes I am not worthy to stoop down and unloose," (Mark 1:7). What a contrast. John in the role of a servant, described himself not worthy to stoop down; his descending spirit adjudged himself unworthy, instead of equal or above the dignity with his Lord. John in his role of

baptizing obeyed Jesus suggestion, that the scripture may be fulfilled. In this exercise; the one wishing to wash, after girding himself with a towel, remarks to the one to be washed; he has a desire to wash his feet; he answers; I will try and hold still. When the duty of washing is accomplished, then kiss and thank the brother for his favor, submission and patience until he had the task completed. This is also applied to the brother that does the drying. The phrase used in this exercise vary; they also typify a condition that could exist between brethren. If a brother would admonish another brother, and he would remonstrate in an unbecoming way; he would not be holding still and suffer his brother to end his admonishment. The sisters likewise practice feet washing.

ADORNING - In the analysis of this subject we quote Paul's words to his Galatian brethren 1:11,12, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." This should silence many objections to the adorning subject. If we believe Paul's words, then we should not try to nullify what is objectionable to us. First Corinthians 11:2 Paul pleads

with his congregation to remember him in all things; (not just what they desire to obey), and keep the ordinances as I delivered them to you. He termed them ordinances; a work to observe. He has in mind that the woman should cover her head so she doesn't dishonor her head, - the man - which would also be dishonoring Christ, who is the head of the man, verse 3. He means to say they shall cover their head, if they don't, they are not pleasing God and its the same as if their head was shaved. Whether this covering was a custom of the Gentiles to show mans authority over the woman is besides the question. Paul said these things were revealed from Jesus Christ. An old custom or not, our duty is to do them. Paul reveals the fact, the woman should not pray uncovered, and the man should not pray covered, he is the image and glory of God; but the woman is the glory of the man, verse 7. Paul holds Christ as supreme, man subject to Christ, and woman subject to man; the man is not of the woman, but the woman of the man. This man was first made, and woman was made from man, and man by God. That the woman may have power on her head because of the angels.

With reference to angels; did Paul have in mind the meaning of Hebrews

1:7 and Matthew 18:10b? In his discourse Paul refers to the natural uncut length of the hair, of both man and woman, he suggested that even nature teaches it is a shame for a man to have long hair. But a glory to a woman, "for her hair is given her for a covering" - of the scalp, and the veiling is to cover both the natural glorified hair and scalp. Paul does criticize the man having hair its natural uncut length. Verse 13, "if a man have long hair." The question may be asked, did Paul mean one eighth of an inch in length or eighteen inches in length? We feel Paul would say it is a shame for a man to have hair that long. Yet when a man with hair three sixteenth of an inch long, decides it is to long, and has it trimmed, or have it designed according to the fashion or custom of the world; what should the length be? Paul did not dictate two or three inches or any other mark of distinction. We believe the length should be decided on the words of Ezekiel 18:25,29, "Is not my way equal? That would mean the hair should be cut at half its total growth, which would be at the base of the head. In 1 Timothy 2:9, the word "modest" would dictate the same. 2 Timothy 2:15, the word "dividing" does suggest the same. Also 1 Corinthians 9:25, Paul among his words used the word "temper-

ate" which may be implied to determine a reasonable length for the hair to be cut; that is not to long, nor to short. This determining also may be applied to the parting of the hair, signifying the dividing of good and evil. Reader please note, these are not church laws; nor church discipline; but God's discipline of the church, therefore militant believers striving out of love for God to do His will.

ADORNING II - In the matter of apparel. The above determining may be employed to determine how long the sisters should wear her skirt. This scrutinizing would suggest the length to be around the ankles, as a length that would please God. Again neither Peter or Paul dictated a style to be used, but they did vigorously admonish, concerning its moderation, (1 Tim. 2: 9,10. 1 Peter 3:1-5. Tit. 2:3-5. Isa. 3:16-24). To dress as kings with exaggerated ego is the equivalent of to far the one way, and to be in tatters and filth is to far the other. Then use moderation and establish a mode of dress and continue therein. In verse 16 Paul calls attention by saying, "But if any man seems to be contentious, we have no such custom, neither the churches of God." Those churches of God, are the believers that desire to obey God's discipline. On the other hand, Paul refers to a group in Titus

1:16, that have no judgment and are disobedient to God.

BEARD - We believe man should wear a full beard. God made man, (see page 49, man - HIS CREATION), if this is correct, then He also made the beard and caused it to grow on the face of man; HIS likeness. "We shall be like Him" (1 John 3:2), while in this flesh-body, so we may be like Him in that celestial body. We cannot display any designed flesh-body here and then expect to inherit that celestial body. If we don't acknowledge Him here and are ashamed of Him (Luke 9:26), would we not be ashamed of Him when we see Him as He is over there? At his second coming, if he'd suggest that we wear a beard, would we tell Him (as it is done today) it is not necessary. And would we dare think he'd accept that? Would He not possibly answer as in Matthew 7:21-24. Therefore we believe the man believer should let it grow as God would have it. According to Leviticus 19:19, God told His people they are to keep His statues. He follows in verse 27, not to mar the corners of thy beard. That would be, not to trim the ends of the hair that grows on the face. He also informs us in chapter 21:5, "Neither shall they shave off the corners of their beards." The word shave is used here; this would be removing it from the corners

or skin on the face. The corners are identified as close to the ear where the beard and head hair join on both sides of the face; also where the beard grows on the high part of the cheek bone on both sides of the face, and on the end of the chin. Either of these places, "marred" or "shaven" are contrary to God's statues. From that time, all through the Old Testament and the New Testament, it cannot be found that as a status, man may or shall shave or remove his beard. Therefore God's discipline is not to disfigure or damage the beard. We believe the militant believer will not do so; read John 14:8,9.

OBJECTIONS - There are those that have objections concerning certain subjects. They feel some of Paul's writings are just human. Paul says; "The things that I write unto you are the commandments of the Lord" (1 Cor. 14:37b), and (Rom. 9:1) "I say the truth in Christ, I lie not." There are those that say, most churches have discarded "it." We are told how it was in Noah's time, people had discarded Christianity and thought Noah's preaching was spurious - but he told the truth. Many know their church does not observe "it." After all God through James tells us, "To him that knoweth to do good, and doeth it not, to him it is sin." "To obey is better

than sacrifice" or to burn. Some reject certain subjects, as local customs when Paul preached in regards to the covering, adorning, hair and beard. They view them as not pertaining to todays Christian behaviour. The remark is sometimes heard; "It is so hard to understand." The point of understanding is governed very much as to the desire one has to please God; and willing to forego his worldly pleasures for God. In all this the proof of his status of being born again is revealed. An alibi as "If others can go to heaven without practicing these things, I can too." Dear objector; who gave you the privilege to judge others? Would it not be wiser to determine the Lord's request and do them, because if they are known and not exercised, to him it is sin, and sin can't get into heaven, (Rev. 22:14,15). Some turn another way, and view those that are trying to obey as making an idol of it, inducing pride, over zealous, and that they know real Christian professors do not practice those things. This is not impossible. What has that to do with obeying God's desire, to be a light, (Matt. 5:16). Jesus said we should follow Him, and if we all do (even though the militant believer is not), then no one will be following any other person. An example. A shepherd leading a flock of sheep - he is

ahead and they follow HIM; those behind the ones next to the shepherd must walk or follow those ahead; they have their trust in the shepherd; not those in front that they are following.

ANOINTING WITH OIL - We are advised by James 5:14,15; "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." In the early times there were two kind of anointings. Giving two examples in the Old Testament which signify holiness, or separation unto God as Exodus 40:9-15. The formula of the anointing oil is found in Exodus 30:23-33. Ruth 3:3 is an example of producing a sweet odor. Others are for purification etc. In the New Testament there are many references to this work. Jesus tells us when we fast we shall anoint our head and wash our face (Matt. 6:17). Paul in 2 Corinthians 1:21 says, "Now he which establisheth us with you in Christ, and hath anointed us is God." This is an anointing of the Holy Spirit. We come to the remarks of James 5:14, This may be termed a command, "call for the elders." We believe, that if any one is sick, this should

be practiced; but upon conditions. The one calling should have an integrity of a faith in the elders, that they may unmolested inquire into the status of the one calling. That they may pour the oil upon the sick in the name of the Father, Son and Holy Ghost.

That they may with laying on of hands, pray over the sick and ask the Lord to save the anointed. This is not a soul saving ceremony. While James alludes to the sins being forgiven, it is believed the sick will have done a self examination. Should such be the condition, the request to forgiveness would have been done. It is known the soul-mind is involved, because it dwells in the flesh-body. When the ceremony is ended, then it will be given into the care of Jesus to raise up the sick. Should the sick not be raised, we must concede it is God's will. The knowledge of the elders cannot determine the cause if the anointed was not raised. It cannot be verified, if God saw a misfeasance somewnere. Therefore - thy will be done. Infant anointing is not advised, because of irresponsibility.

MARRIAGE - "From the beginning of creation God made them male and female. For this cause shall a man leave his father and mother, and cleave unto his wife; and they twain shall be one flesh: and so shall they be no more

twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Mark 10:6-9). To marry is fulfilling God's request to "be fruitful, and multiply, and replenish the earth" (Gen. 1:28). The reason for marriage is; God saw it was not good for man to be alone. We see the difference between the man and woman, both physically and mentally. What the normal man lacks the normal woman supplies, and vice versa. Their construction God devised that each may function properly in their sphere. At God's request to multiply we find "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4). Only through marriage should children be brought into the world. In any other way the parentage will suffer the consequence. Children constitute the future generations. The responsibility of parenthood in the bringing up of children has much to do with one generation to the other. Many good advices can be found in the Bible concerning this task, such as (2 Tim. 3:15. Gen. 18:19. Deu. 4:9;6:7,20,21. Psalm 78:2-4. Prov. 13:24; 19:18; 20:30; 22:6,15; 23:13,14; 29:15,17. Col. 3:21. Eph. 6:1-4). A warning and admonition for the children. God gave His law to Moses; he delivered it to the Israelites; and some are indeed

very stern, as in Deuteronomy 21:18-21. The stubborn and rebellious son was stoned to death. The son should heed advice. Prov. 1:8; 6:20; 20:1; 23:15-35. Jer. 35:14. Col. 3:20). Marriage is a condition that when the man leaves his father and mother, he shall cleave to his wife; for a successful marriage the daughter will agree to do the same. To be married in the Lord requires a Minister of the same faith, with a simple and devout ceremony. After marriage children should not cease to honor their father and mother. They now have vowed to love and cherish one another till death doth them part. They now have set up a family home to the glory of God. Intermarriage of different denominations are not approved. "Can two walk together except they be agreed" (Amos 3:3)? Two faiths is not one faith; and is the spark of a great contention, that continues until death or an unanimous agreement is recognized.

REMARRIAGE from divorce is equal to adultery and is not accepted. We believe it is not God's will for any one to remarry, while their first spouse is living. We read, "Whosoever putteth away his wife and marrieth another, committeth adultery" (Luke 16:18a). This is interpreted to mean; a man that divorces his wife and marries another while the one divorced is liv-

ing, he is an adulterer. The same with the man that marries that divorced woman, it makes him an adulterer, (Luke 16:18b). If a woman divorces her husband and marries another, she commits adultery (Mark 10:12). If a divorced woman (whether she is accused of fornication or not) remarries, both are termed adulterers. Where there is a condition of a married couple who are not converted, and the one repents and desires admittance to the church; then upon the acceptance of his or her professed faith, and no objection declared by the other spouse, the application will be acknowledged.

THE MINISTRY

To Titus and Timothy, Paul had much to say concerning the Ministry, Bishop and Deacons. In this militant church there are many ways to become occupied in either of these offices. Some begin to preach and declare themselves a bishop and born-again, even if they are innocent of its meaning. Some are coached in seminarys to a degree of Ph.D., D.D., O.S.B., that they may be influential from the pulpit. The Old Order River Brethren choose their Ministerial and Ecclesiastical officials from the congregation by vote. Before voting, Paul's advice to Titus and Timothy should be preached from the

pulpit concerning the pedigree, reputation, spiritual experience and inspiration involving those from which their choice is made. Before the time to vote those qualified are admonished from the pulpit to diligently plead with God for guidance in this matter, and not look to man to be coached nor to give or be given advice to select their choice.

SERVANT - We recognize that a minister is a "servant." The epistle writers considered themselves servants, so was John the Revelator considered a servant (Rev. 1:1).

LABOR - He also does "labor," says Paul, "Wherefore we labor, that, whether present or absent, we may be accepted of him" (2 Cor. 5:9). "Tryphen and Tryphosa, who labor in the Lord." (Rom. 16:12. 1 Tim. 5:17).

HELPER - He is a "helper," "not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand" (2 Cor. 1:24). Many times expressions come from the pulpit that does enliven the spirit to have "a delight in the law of God after the inward man" (Rom. 7:22).

WITNESS - And a "witness," "For thou shalt be his witness unto all men of what thou hast seen and heard" (Acts 22:15). "And all the people that were in the gate, and the elders said, we are witnesses" (Ruth 4:11. Isa. 43:

10,12). And he was seen many days of them which come up with him from Galilee to Jerusalem, who are his witnesses unto the people" (Acts 13:31; 1:8).

AMBASSADOR - To be a truthful and convincing speaker carries a responsibility coupled with integrity. God made provisions to vest the ministry with authority, such as an "ambassador". Paul considered himself an ambassador when he said; "For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak" (Eph. 6:20. 2 Cor. 5:20). At times Paul when in prison was chained; in this sentence the word "bonds" means chains; or with spiritual chains is sanctified with obligations as an ambassador of God. Having the authority of an ambassador he made a personal appeal by saying, "we pray you in Christ's stead, be ye reconciled to God." In this sense ministers are ambassadors for Christ, representing the kingdom of God to all people, explaining how to learn the contrite environment of his kingdom and be eligible to secure a passport thereto.

OVERSEER - Having authority as an "overseer" is as in Nehemiah 11:9,14, 22. There were many people for there men to lead, guide and have them function properly. They are as "pastors or shepherds;" overseers, to feed and

care for the flock, which Jesus has purchased with His own blood. When Jesus took captivity captive (that is put the devil under control), He gave some, apostles, some prophets, some evangelists, some "pastors" and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:8,11,12).

STEWARD - Single and plural this word is found in the Bible twenty times. A steward has the responsibility of an employee, administrator, supervisor or manager, of whatever he is affiliated with. He is to be a trustworthy member. Paul speaks of himself in first Corinthians 4:1,2, "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." That is be not as the unjust steward in Luke 16. This refers to what is expected of a just steward; he is to be "a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught," (Titus 1:8,9). He is to be faithful in all work assigned to him, regardless of its description.

RULER - Joseph was made ruler of Egypt, "And he made him ruler over all the land of Egypt" (Gen. 41:41,43).

In the gospels there are many references to "the ruler of the synagogue." Concerning Jesus healing on the Sabbath, this ruler wanted to enforce his ruling power upon Jesus, and told the people, "There are six days in which men ought to work --- and not on the Sabbath" (Luke 13:14). It appeared they would have people follow their interpretation of the law and show their authority. There also were penitent rulers, (Luke 18:18; 8:41,49). We read of one that was inquisitive by name Nicodemus, a ruler of the Jews. Being a ruler, yet he could not understand the spiritual quality of Jesus conversation. There are rulers of many calibers, under many identifications, causing many conditions of life.

BISHOP - The word Bishop, in single and plural form is found in the Bible six times. This office carries a heavy responsibility. Paul in his catalogue of requirements for the one to become a Bishop is to be blameless. This would mean, free from blame or fault; no envy or self-love on the one side, (1 Tim. 3:1-7. Titus 1:5-9). On the other side, he is to be apt to teach, rightly dividing the word, (2 Tim. 2. 15. Matt. 13:52. Acts 20:27), that is able to explain the scripture that his audience may be able to understand. Speak thou the things which become sound doctrine (Titus 2:1). Not to be

a dictator, but be gentle unto all men, to be of good behaviour, to rule his own house well. He is not to be a novice (1 Tim. 3:6), that is one under training and doesn't know the requirements of the office; but one qualified. Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he purchased with his own blood." This gives substantial proof that the Holy Ghost does ordain those acceptable, when they are filled with the Holy Spirit and faith (Acts 11:24). Those that rule over men must be just, not self-willed and not estimating himself as one that is always correct, and demands to be obeyed though he is incorrect (2 Sam. 23:3. Rom. 12:8). God through His prophets gave warnings that should be taken into deep meditations, such as, (Eze. 33:1-20; 34:1-10). The word of God should be preached without fear or favor to whosoever will turn their ear to hear it. Proven preachers can testify with Paul, Acts 20:19, "Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews."

There is no selfishness, when humility and unselfishness work in unison. Pride and self-love destroy the power of a good spiritual disposition,

and wreck his righteousness. To Titus Paul points out things not to be scoffed at. In Titus 1:7 he writes, "For a Bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre." Nor to become infuriated and strike the accuser, nor use offensive language. A good Bishop will not pay any attention to fables, useless gossip and endless genealogies, which induce worthless questions; rather than Godly edifying. "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season" (Matt. 24:45)? Should this meat not contain of that spiritual Urim and Thummin coupled with the Ephod, (Nehemiah 7:65. 1 Chr. 15:27). We believe the Bishop should cultivate his knowledge and wisdom by the help of the Holy Spirit, "that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9b). Preach with words which become sound doctrine. "Preach the word; be instant in season out of season; reprove, rebuke, exhort with all longsuffering, and doctrine" (2 Tim. 4:2).

"Them that sin rebuke before all, that others also may fear" (1 Tim. 5:20). #This witness is true. Wherefore rebuke them sharply that they may

be sound in faith" (Titus 1:13; 2:15). "these things speak, and exhort, and rebuke with all authority. Let no man despise thee." "Give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13). By all diligence should this sentence be practiced, for the education of the audience and the benefit of their soul. In his use of the word rebuke, Paul advised, not to rebuke an elder, but entreat him as a father (1 Tim. 5:1,17). "Let the elders that rule well be accounted worthy of double honor, especially they who labor in the word and doctrine." "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14). Paul when writing to his Philippian brethren 2: 29 referred to Timotheus paying them a visit, and they should "receive him therefore in the Lord with all gladness; and hold such in reputation." He states in verse 20, I have no man like-minded, who will naturally care for your state." Further Paul remarks, "all seek their own, not the things which are Jesus Christ's." His exhortations are strong, yet he complains in second Timothy 4:10,16, that "all men forsook me," and that "Demas hath forsaken me." This would seem to prove that any of the ministry, watchmen, shepherds can be influenced by the ill influence, which leads into difficul-

ties. Above all, ministers should not forget the unconverted; especially the children, and at every opportunity apply such scripture as the story in Exodus; how God advised the children should be taught the WHY for these things. "For all have sinned" (Rom. 3:23). "Come unto me all ye that labor, and are heavy laden, and I will give you rest" (Matt. 11:28). "But these things I say, that ye might be saved" (John 5:34; 1:12; 3:16. Acts 2:38). Not that just this membership may be increased; but that souls may hasten to work out their salvation and endure unto the end, that they may inherit eternal life, and where He is there they may be also. Usually the Bishop is looked up to as the leader or head of the membership. When a lay member has a complaint, and comes to tell the Bishop his troubles, the Bishop in all sincerity, humility displaying love toward the member will hear the conversation. The custom is; at the conclusion, the Bishop will ask if Matthew 5:23,24; or 18:15 was practiced; if not; the advice is given to do so. If it was practiced, then the request is to go to the deacon for help.

DEACON - "Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre" (1 Tim. 3:8,10,12,13). The deacon should be able to hold the mystery

of the faith in a pure conscience. This has equal responsibility with the ministry. To hold the mystery of the faith; means to know what it is and what its effect and application is upon the members. This he shall do with a pure conscience. His activities shall not be partial; they shall be based on the scripture. He shall not practice bigamy, but shall rule their own children and house well. A deacon must be careful in his conversation, not to become double-tongued; that is giving many formulas on a given subject, as explaining or reporting it to one person one way, and to another person another way. He is to use his office (verse 13) in an honest faithful way, that he may purchase to himself a good degree, and be strong in the faith which is in Christ Jesus. Not to waver and be carried about with every wind of doctrine; but be "steadfast, unmoveable, always abounding in the work of the Lord" (1 Cor. 15:58). "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded" (2 Chr. 15:7). His work involves the mysteries of circumstances that appear among the community. Concerning the poor, the office of the deacon has charge of; as Paul relates to his Galatian brethren in 2: 10 that they should remember the poor. Among the apostles was Judas who took

care of the financial part; he had the bag to buy for their necessity and give to the poor, John 13:29. Under the instruction of James 5:14,15, the deacon should visit the sick. If anointing is requested; when convenient, the Bishop and deacon perform the ceremony together. In the preperation for any special ceremony, gathering or to help in some way in divers circumstances the deacon is expected to do his part. This is especially true, before scheduled communion is taken. He, accompanied with a brother filled with the Holy Ghost (not a Bishop nor a minister; it is to keep them blameless) shall visit all members to determine if their love has been injured in any form. If so, it should be healed before communion is anticipated in order to escape damnation. In the circumstance of a member or members accusing the other for some condition; it is for the deacon if possible to pacify them. His formula is to practice as dictated by Jesus found in Matthew 5:23,24; 18:15-23.

It is supposed he shall request the members to follow Jesus request, and discuss their troubles, with a feeling not to resist evil (Matt. 5:39), and be glad to be worthy to suffer shame for His name, Acts 5:41. If the accusations are so strong, that they will not hear; then the deacon shall take

one or two members with him. (no minister or Bishop, for they shall keep themselves clean). The three shall try to mend the trouble. Here is where the deacon will reveal the mysteries of the faith, admonish him as a brother (2 Thes. 3:15). If they will not hear and conclude an agreement by forgiving one another; it is then evident their love for God is at a very low ebb. After this effort and no success, then only has the deacon and those with him the privilege to tell the members and the Bishop. The general membership should not discuss this subject among themselves, because it soon amounts to a discord among them, and that developes an abomination before God, (Prov. 6:19. Luke 16:15). This could defile their sainthood and be rejected by God. In this case the deacon and Bishop act simular as a judge; they will hear the two witnesses and feel the membership, or hold a counsel. The Bishop will act according to counsel, if requested to, will invoke Matthew 18:17. These members had already bound their condition in both heaven and earth before the Bishop took action; which action only verified their status. In this kind of work it is needful for the deacon to put up a guard against partiality, and the deceitfulness of the devil. The Bishop and ministers should not take part in any troublesome condition.

When they do, many times the devil has them sandwiched in between two conditions and they will get dirty from one or the other side, then they are not blameless, even if they think they are. It is hard to preach and analyze scripture in an impartial way as it should be when the mind is poisoned with troubled conditions. Only if the deacon is deceased or lead astray, should the Bishop take over, until another is ordained. The same formula should be practiced by the ministry, when a Bishop is deceased or the office becomes vacant.

MEMBERS - Of this militant church; their righteousness and sanctification is only known by God. They may appear ever so righteous, but only God knows their status. Paul didn't know the righteousness of all his professors. He did liken his believers as the body of Christ, and members in particular (1 Cor. 12:27. Rom. 12:5. Eph. 1:23). Explaining to the Corinthian believers the different members that constitute the flesh-body, which also constitute the body of Christ, these are scattered among this militant church, and function in numerous ways.

The members of an individual flesh-body are not all visible, and cannot be scrutinized. The members of this body of Christ, are all visible, but their status in Christ cannot be de-

termined; therefore they constitute a militant church. The saints are somewhere among this militant church. He knows who are His, -- and He knows who He has chosen. The word church is not in the Old Testament. It is in the New Testament both single and plural 112 times, and has reference to a group of people, which at a certain place are referred to as church; as in Revelations chapters two and three. Eight times Paul refers to different groups of people as "the church of God." One time Paul combines them and alludes to them as "the churches of Christ" (ROm. 16:16). Another time as "the churches of God" (1 Cor. 11:16). These names are a means of identification. Such as the Old Order River Brethren. It does not identify the individual saint. There are some saints about, "but few chosen" (Matt. 20:16). They are not located in any one group, they will come from the four points of the earth (Luke 13:29. Isa. 11:12; 43:5,6). In Luke 17:34-36, two men in one bed (church), the one taken, the other left. Two men in a field (church), the one taken, the other left. Two women grinding together (a church), the one taken, the other left. This bears out the fact, it is not known where the saints are. To become and continue a saint has many avenues of application among the scriptures. These avenues

can only be expressed in Jesus dictation, "I am the way." To become a saint, the outstanding request is to comply with conditions as found on pages 55 and 56, "His repentance." To continue as a saint involves the obedience of the commandments and semi-commandments. Jesus said the saint will keep my commandments. In the New Testament we have Jesus decree; "Whosoever heareth these sayings of mine, and DOETH them" (Matt. 7:24). In Romans 6:17, Paul writing of obedience said, "but ye have obeyed from the heart that form of doctrine which was delivered you." Then he brings out the fact, continual obedience is necessary when he told second Timothy 1:13, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." This will eventually lead to a saint. Jesus words in Matthew 10:22, "He that endureth to the end shall be saved."

The saint will study the sermon on the mount with a desire to fulfill it. Every believer is to let their light so shine that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Among those good works will be found conversations evangelizing the unconverted with such words as; "Behold, now is the accepted time, behold, now is the day of salvation" (2 Cor. 6:2. Isa. 1:

18). "And if possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). The history of the Israelites from Abraham's time until the time of Christ, gives a vivid illustration between obedience and disobedience. An example in the Old Testament giving an expression of obedience is found in Joshua 24:19-24, notice verses 21-24. For disobedience Jeremiah 44:15-17. Ezekiel 33:30-33.

Should some prefer their own interpretation; Paul would answer; "And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed" (2 Thes. 3:6,14). According to this expression, Paul would be thinking the believer is drifting away from saint-hood. This then would be a warning to all believers that they would not fall under the definition of his expressions as "note that man - have no company with him, - withdraw yourselves from him, - some which walk among you disorderly, --- that ye study to be quiet, and to do your own business, and to work with your own hands" (1 Thes. 4:11). "A man that is a heretic after the first and second admonition reject" (Titus 3:10). Paul is referring to the careless believer, the one that would come to you, "and bring not this doctrine, receive him not into your house, neither bid him

God's speed," 2 John 10. 2 Tim. 3:5. This is not a church discipline, but a discipline of the church. The militant church consists of diversified believers. The address of the saint God knows. The angel knew the address and what to tell John concerning the church in Sardis, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy" (Rev. 3:4; 7:13,14). We believe in the orthodoxy of the Bible as fundamental, and reject modernism and liberalism as a carnal society.

CHURCH TRIUMPHANT

Triumph is victory. Victory is overcoming all obstacles and antagonists. It is the crowning of the militant warrior with a crown of life (Rev. 2:10c). This is when the saints may rejoice triumphantly over the enemies that have harassed them while in the flesh-body. Their conquest is now ended, and they shall reap life everlasting. They shall "shine forth as the sun in the kingdom of their Father" (Matt. 13:43). They now have gained that victory over the world. They have passed from death unto life everlasting, and are a saint in the Church Triumphant: no more to be challenged for their faith in Jesus Christ. They

now "have the victory over the beast, and over his image, and over his mark, and over the number of his name; standing on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God" (Rev. 15:2,3). They have overcome the devil enticed elements of this world and now - "will I grant to sit with me in my throne" (Rev. 3:21). While in the militant church they suffered a while as in first Peter 5:10, "make you perfect, stablish, strengthen, settle you." They suffered because of their love for Jesus Christ: they now are perfect, stablished in heaven, strengthened in the power of God, settled forever out of reach of their lifetime enemy. There is no competition as in the militant church. The victory is won, the crown of life is attained. God's promise is now experienced; that indescribable condition that mortal man could not comprehend. "Neither have entered into the heart of man the things which God has prepared for those that love Him" (1 Cor. 2:9). This is a brilliant triumph; the saints need no more weep for sorrow; they will weep for joy, because they have "endured unto the end" (Matt. 24:13) of their physical life. Because of their steadfastness, their resolve to follow Jesus in preference to any Satanic worldly inducements, the victory

was won, "And this is the victory that overcometh the world" (1 John 5:4,5). The church triumphant will have many worshipers; the saints will be among the thousands that with a loud voice will say, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessings" (Rev. 5:12). This is part of a new song they sang giving Jesus all credit for His incarnation, ministry, crucifixion, resurrection and ascension. In all this was established the plan of salvation, that now the saints are delighted to honor Him with glory, wisdom and acclaim Him above all.

BRIDE - The church triumphant is the bride of the Lamb, "Come hither, I will shew thee the bride, the Lamb's wife" (Rev. 21:9b). This bride is not the militant church, it is composed of the saints, that endured the trials and temptations while in the flesh-body. This bride with outstretched arms invites all to come, that the Lamb may accept them. "The Spirit and the bride say come, --- let him that is athirst come" (Rev. 22:17). The word bride as used here is a metaphor, and means saints, or His chosen ones, or those He predestinated, "Moreover whom he did predestinate, them he also called: and whom he called, them he

justified: and whom he justified, them he also glorified" (Rom. 8:30). In the twelfth chapter of first Corinthians, Paul does use the flesh-body as a metaphor of Christ's body or saints.

BODY - His descriptive members of the flesh-body are comparative to the workings of the militant church - the temporal body. When a believer is reconciled and endures unto the end, the believer becomes a saint in His spiritual body. In verse twenty seven Paul proclaims, "Now ye are the body of Christ, and members in particular." Members in particular, is a gloss. The true body of Christ are the saints. In Ephesians 1:22,23 Paul combines church and body, - Christ, "to be the head over all things to the church, which is his body." Again we have the same militant church who exists by His grace, and the saints, sanctified, justified and righteous, which is his body. This body is not the militant church; it is the church triumphant. While in this life it is the militant church. When deceased, then those whom God has chosen as saints become His bride; His body the church Triumphant.

PRAYER

Personal prayer is a conversation with God; it includes the attitude of the human spirit in its approach to

God. It is the Christians vital breath for survival. Paul suggests, "Continuing instant in prayer" (Rom. 12:12). It is essential to spiritual life. Without it Christianity is meaningless. The Christian is admonished to "pray without ceasing." "In everything give thanks," "Give thanks unto the Lord," "Watch and pray," "Pray to thy Father," etc., are mentioned many times. We realize no one can honor God nor be obedient without a conversing, praying life. Prayer is the open door and entrance of "the Holy Spirit to them that ask him" (Luke 11:13). Among things promised that involve fervent prayer invoking the power of God, includes Jesus words, Mark 11:29, "The prayer of faith shall save the sick" (James 5:15-17). "The effectual fervent prayer of a righteous man availeth much." We believe God hears and answers prayers. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us" (1 John 5:14. John 15:7). This of course applies to those who have their whole dependence and faith in God. It is good to spend time in prayer to God and in His Holy Word. One said, when alone in the field and all is quiet, I can sing and pray to God, to my hearts content. This is conversing intimately with God developing a saintly atmosphere. This also

keeps the soul-mind from roaming among the devil's delicacies of worldy influence. The soul-mind needs protection, "I will pray the Father for you" (John 16:26), It has been admonished in a pathetic, loving way to "watch and pray, that ye enter not into temptation" (Matt. 28:41). To stand fast in God requires power from Him, which He will give upon a prayerful request. We read in Revelations 3:10 "I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

JOY - There are times when joy may develop from the consequence of prayer. We note this by the result of prayer, Peter was released from prison; then knocking on the door of Mary's house; Rhoda recognized Peter's voice. When she told them Peter was outside, they believed her not. When the door was open and they saw him, they were astonished and glad to see him, (Acts 12). Paul concerning Phileman writes, "I thank my God, making mention of thee always in my prayers, for we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother" (Philemon 4,7).

CONDITION - First John was not timid when writing first John 5:14, "And this is the confidence that we have in

him, that if we ask anything according to his will, he heareth us." James is out spoken not wavering in chapter 4:3 when he declares, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James reveals the reason if a prayer is not answered. It may be a request concerning ones exalted ego; instead of a life of humility. Self-love, self-exaltation are conditions not approved by God, hardly would He support such a circumstance.

PRAY IN FAITH - James also advises, "Let him ask in faith nothing wavering (1:6). "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). This is a promise that is sure - on the condition of "in faith believing" and not asking for something not beneficial for a true Christian. This is an example of the Father's will. His Son Jesus prayed, "O my Father, if it be possible, remove this cup from me: nevertheless, not as I will, but as thou wilt" (Matt. 26:39). God did not remove the cup. Jesus resigned himself to His condition, and left it up to God to decide. In this condition prayers should be delivered; not to think God must answer my request. Jesus said - "but as thou wilt." If God does not always grant the request of a Christian, will he hear the prayer of

IF OBEDIENT - Obedience is the controller of the result. David said; "A broken and contrite heart, O God thou wilt not despise" (Psalm 51:17). When the remorseful convicted, condemned, weeping sinner prays to God to forgive his sins - God will answer that petition. Should some one desire to inquire into this sin forgiving theory, and the proper approach is not exercised, he will hardly learn to know its value. To co-operate means, the Christian has a responsibility upon him.

TO CO-OPERATE - He shall live and labor in the Lord's vineyard that sinners may sense within themselves, there is something there I long to have. This longing may lead the sinner to repentance, through prayer, being influenced by the observation of a Christians life. Jesus said, the harvest is plenteous, but the laborers are few. Not many co-operate. James gives an illustration how some may co-operate, when they see some one is destitute and needs help, and say to them, depart in peace, be warmed and filled; but don't give them anything for their circumstance. How can such an act influence the need of repentance? (Job 31:19-22).

SIMPLE PRAYER - We notice Jesus taught His disciples a short simple prayer. He also warned - don't exhibit

self-love by producing unusual circumstances as the hypocrites do when they pray; neither use vain repetitions as the heathen does, to exalt your self-grandeur. Prayer should be directed to God in simple words from the heart involving the condition of the heart.

PRAY FOR - We are admonished to pray for all classes of people. Yet there is a condition among certain people that first John refers to in chapter 5:16. Jer. 7:16; 14:11. This involves the unpardonable sin. We need not feel we should know who, and where they are; God knows, and will take care of them. Our duty is to practice Paul's advice to first Timothy 2:1,2, "that, first of all, supplications, prayers, intercession, and giving of thanks, be made for all men." Jesus command in Matthew 5:14 should not be forgotten, when He says, "pray for them which despitefully use you, and persecute you." This is praying for, and desiring that good should encompass those not likeable. Our bitter feeling should be cast away and replaced with an attitude of affection. Jesus prayed for His executioners, "Father forgive them, for they know not what they do" (Luke 23:34). We should not be hostile toward anyone, because they don't think as I do; let God take care of that condition. "Cast all your care upon Him; for He careth for you" (1 Peter 5:7).

Do as Jesus and Stephen when they prayed, "Lord lay not this sin to their charge." Paul requests his believers to be "praying always with all prayer - for all saints" (Eph. 6:18. 2 Thes. 1:11. 1 Thes. 2:8). James would we should "confess your faults one to another, and pray one for another" (James 5:16). When praying our hearts should be filled with love, and a forgiving spirit. Jesus taught His disciples when they pray, to admit they forgive; should they not forgive, neither will they be forgiven.

PRAYER REQUESTS - Many times Paul requests prayer, "Brethren, pray for us" (Thes. 5:17,25. Col. 4:3. 2 Thes. 3:1. Heb. 13:18). It is well to request prayer of a saint. "The effectual fervent prayer of the righteous man availeth much" (James 5:16).

PRAYER IN A GATHERING - When in a meeting, gathering or place of worship, at the time of prayer it should be quiet, so it may be understood and the meaning of the prayer may be taken to heart, and verified, in a most humble reverence. There should be no whispering - no unnecessary moving, nothing should be allowed to hinder the soul-mind in its approach to God. Unnecessary worldly thoughts should be banished and the soul-mind kept pure. Humility is the sign of the posture while in prayer. Scripture does record

a few places when people stood to pray. When possible the petitioner does practice humility by kneeling to offer prayer. He should come in meekness, displaying reverence and be submissive to the Father as a child, declaring his desires. In the Bible we find different formulas of postures. In the 95th., Psalm verse 6, "O come, let us worship and bow down: let us kneel before the Lord our maker." Luke 22:41. Acts 7:60; 9:40; 20:36. Num. 16:22. 2 Chro. 6:13;29:29,30. We believe when possible, to kneel is the more correct posture to practice. Prayer in the home is very essential, a home without a spiritual altar lacks the nearness and favor of God. The family spiritual prayer altar should at least be used according to David's admonition (Psalm 119:164) "Seven times a day do I praise thee because of thy righteous judgments." Surely this would refer to morning worship upon the knees; to return thanks upon conclusion of the morning meal; to ask the blessing and return thanks upon conclusion of the noon meal, the same with the evening meal. (Deut. 8:10), "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee." Before retiring, in all humility upon the knees pour out the heart, concerning the days blessings; and as David said,

because of His righteous judgments. This should not just be done as a matter of routine, but a matter of sincerity with a desire to adore, honor and truly thank God for His blessings. Prayer is the powerhouse of righteousness, covered with sanctification in the house of salvation.

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SWEET HOUR OF PRAYER

Sweet hour of prayer! Sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known;
In seasons of distress and grief,
My soul has often found relief;
And oft escape the tempter's snare
By thy return, sweet hour of prayer.

SEPARATION

"Wherefore come out from among them, and be ye separated, saith the Lord, and touch not the unclean thing; and I will receive you" 2 Cor. 6:17. This is a direct quotation from the Lord. There are many more that blend in with this one concerning separation. Truly it may be said, this is not a church discipline, but a discipline of the church. The Christian is to be a separated believer from the world. This is God's formula since dealing with

-he Israelites. In first Kings 8:53, For thou didst separate them from a-mong all the people of the earth, to be thine inheritance." "Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land" (Ezra 10:11. Acts 19:9). We must take into consideration, that the saint is a separated believer from the transgressor. This is a true separation. They are one or the other, it is not possible to be both at the same time, (Matt. 6:24). There are many verses in the New Testament suggesting separation, by using other words which we submit to you, for comparing personal status according to the verse. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God" (Rom. 12:1,2). "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14). This calls for a separation. "That which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). Here the highly esteemed abominable thing is separated from the pleasure of God. "Know ye not

that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15). We believe God does not approve where there is no separation. That separation must come from a God inhabited heart, influencing the soul-mind to have the flesh-body reject and separate itself from the undesireable things or condition. What to separate is found in Paul's catalogue concerning the works of the flesh (or devil), and the fruit of the Spirit (or Holy Ghost) in Galatians 5:19-24. A Christian professing life requires a complete separation from the world, that the light may shine and people see the good works (Matt. 5:16).

THE REASON - Bible doctrine is not a mere arbitrary dogma which, as some think, interfers with their liberties. We know the God of this world, and the God of heaven are separated, they constitute two conditions. This is a reason for the Lord to call for separation, and come out from among them, and touch not the unclean thing. With regard to this situation, Paul confronts us with a few searching questions: "What fellowship hath right-

eousness with unrighteousness?" "What communion hath light with darkness?" "What concord hath Christ with Belial?" "What part hath he that believeth with an infidel?" "What agreement hath the temple of God with idols?" (2 Cor. 6: 14-18). This involves the condition of marriage. Amos confides, "Can two walk together, except they be agreed" (3:3). The life of a believer when following God's specification, will oblige and not be conformed to this world, - - he will come out from among them, - they will be a peculiar people, - a chosen generation, a royal priesthood, an holy nation, developing into saints.

NONRESISTANCE

Among many of God's commandments, there is an emphasis upon the sixth commandment, "Thou shalt not kill" (Exod. 20:13. Matt. 5:21. 1 John 3:15). The instruction of Jesus in His sermon on the mount forbids hostilities. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also." Jesus practiced what He preached, read His trial before being crucified. Therefore, we believe, not to take up arms to destroy our fellowman. There is much

scripture pro and con on this subject. A true follower of Jesus advice will not take up any kind of instrument that he may destroy the life of anyone. He knows the power of God.

HOLY KISS

We find the combination of these two words four times in the New Testament. Of the New Testament writers, Paul is the only one to use this combination. According to our understanding, the Greek words Paul used in saying holy kiss are - HAGIOS PHILEMA. Whereas Peter in saying "kiss of charity," would be PHILEMA AGAPE. The Greek word AGAPE means affection, benevolence, love. HAGIOS means sacred, pure, blameless, consecrated, holy, saint. PHILEMA means kiss, love tenderness and sentiment of feeling. Among these words there is no room for enmity to be shown in any degree, even against an enemy. In reading the condition of Paul's brethren, in the four places that he requests the practice of greeting with the holy kiss, he refers by name to those that are to be greeted as such. The Greek word "ASPAZOMAL" that Paul used has been translated into two English words, "greet and salute," and neither means to kiss. They mean to enfold in the arms, embrace, salute and greet. Paul

advocated exact discipline among his believers; yet he never drew an exact line what manner of believer to kiss and not to kiss. In his instruction to the believers he said, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Thes. 3:6,14. 1 Cor. 5:9,11. 2 Tim. 3:5. Titus 3:10. 2 John 10). In all of these critical conditions Paul doesn't mention not to kiss, greet or salute. In Colossians 4:14, when giving instructions concerning greeting, saluting, he advised "Luke, the beloved physician, and Demas, greet you." Then we read in second Timothy 4:10 Paul said, "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." Paul did not say Demas was walking disorderly, and should not be kissed. Neither was there any instructions given whether to kiss or not kiss the two men in first Timothy 1:20, and the two men in second Timothy 4:14, or whether Barnabas was not to be greeted with a kiss after they parted (Acts 15:30). According to the information we have, Paul left it up to the believer to determine who he believes is to be separated in this subject and not to be greeted with a holy kiss. Had Paul

drew a guide line some where, it would not be so hard to determine when the believer is not eligible to be kissed. The ordeal in first Corinthians 5:1-6 where Paul would "deliver such a one to Satan" is equivalent to excommunication. In such action it is imperative to cease kissing or greeting with a holy kiss, because, that believer is now separated, for the punishment of the flesh, that the spirit may be saved in the day of the Lord Jesus. There is no hint in this ordeal concerning the holy kiss. We believe; believers should not greet or salute with the holy kiss, one that has been excommunicated. There is "a time to embrace, and a time to refrain from embracing" (Eccle. 3:5b). This would seem to be the proper action to take, that all believers would feel its consequence and abide thereby. If such a condition arises; it is proper to continue to greet and salute the excommunicated believer minus the kiss.

LAST THINGS

The last thing man can do on this earth is to die. The operation of this act is, the soul departing from the flesh-body. Usually the flesh-body is laid into a grave, that it may return again to dust from which it was made (Gen. 3:19. Job 34:15. Eccl. 3:20).

"flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50). This is the conclusion of the flesh-body. The soul-mind now spirit is in one of two conditions, rest or unrest. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For we which have believed do enter into rest, as he said, as I have sworn in my wrath, if they shall enter into my rest" (Heb. 4:1,3). This rest could be an intermediate state between death and the resurrection. It is possible as some think, this intermediate state for the saints is known as heaven, and for the disobedient, hell. Jesus said, "heaven and earth shall pass away" (Matt. 24:35. Mark 13:31. Luke 21:33). It is possible that at the time of the resurrection those in heaven will come forth; heaven will disappear. The disobedient will not come forth at this first resurrection, but will continue in their abode, - "But the rest of the dead lived not again until the thousand years were finished. Death and hell were cast into the lake of fire. This is the second death" (Rev. 20:5,14; 21:1). Hell with the disobedient after judgment are cast into the lake of fire, and will continue there forever. In Revelations 21:1 we read, "for the first heaven and first earth were

passed away. This is Paul's description of the first resurrection as is explained in first Corinthians 15:12-58. "For the son of man shall come in the glory of his Father with His angels" (Matt. 16:27; 24:30; 26:64. Mark 8:38. Luke 9:26. Rev. 1:7). When Jesus ascended up to heaven, two men appeared and said to the apostles, "Why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

SECOND ADVENT - When Jesus comes again it shall be according to Paul's writing - - - first Corinthians 15:52, "for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." Those saints in heaven will now come forth for their incorruptible body. This body will be the likeness of the former flesh-body in every way except it will not decay, nor be subject to distress. The saints will now come from the four winds of the earth; if two are in the field, the one a saint, the other a transgressor; the saint will be taken, and exchange his flesh-body for an incorruptible one. The transgressor will take up his abode with the rest of the transgressors, until after the thousand years. At the specified time he will come forth to be judged, and re-

ceive his sentence in the lake of fire. The saints will be in the love and glory of Jesus. They will occupy their mansions, and where Jesus is there will they also be. He will grant them the privilege to set with Him in His throne. The saints will judge the world (1 Cor. 6:22. Psalm 149:9. Luke 22:30. Rev. 20:4). Some believe after the thousand years are expired, at the time agreeable to God, the battle of Armageddon will be accomplished (Rev. 16:14,16). Judgment will be rendered to all, and the devil with the false prophets will be cast into the lake of fire and brimstone (Rev. 20:12,10. Dan. 7:10). The saints will partake of the things or conditions prepared for them from the foundation of the world throughout all everlasting eternity. On this subject there could be much more written. It has only been touched on. Suffice it to be ample in revealing our belief on last things.

ARTICLES OF FAITH OF THE OLD ORDER RIVER BRETHREN

PREFACE

As to the authenticity of these articles of faith, it should be stated according to information gleaned from historical accounts by Wilmer J. Eshleman and A. M. Climenhaga that they were drew up in the German script about the year 1799 and crediat given to these signers. Philip Stern, John Myers, Jacob Engle, John Greider, John Funk, Stofel Hollinger, Zuniamin Zeyer, Daniel Zatzner. According to the historians these articles were written 14

years after Jacob Engle's baptism, and 44 years later the first division occured (if that division occured in 1843). This writing was done while the church was in its originality. It could well be possible that Jacob Engle while in Canada in the year 1808 establishing his Markham church; carried these articles of faith with him to present to the congregation for the purpose to guide the Canadian church into the same faith and practices as the Pennsylvania church. When the late Charles Baker moved from his farm home to Stayner, he found the original copy in his possession written in German script, which he translated into the English in November 1921.

The Old Order River Brethren could well feel it is their faith in its originality since about 1799. And God said, "I am the same yesterday, today and forever; follow thou me" and not the desires of your flesh; "behold I come quickly and my reward is with me."

These "Articles of Faith" are an exact copy from The History of the Brethren in Christ Church, used by permission of the author, Dr. A. M. Climenhaga, Grantham, Pennsylvania. We offer our deepest appreciation to Dr. and Mrs. Climenhaga for their work of preserving the same.

L. T. Brechbill.

ARTICLES OF FAITH

We believe in and acknowledge one triune ever existing and Almighty Being and that this one ever existing Almighty God always existed, and ever will exist; and has foreseen for us an ever existing Saviour before the foundation of the world. To learn to know this Saviour, or to find Him, we must pass through true repentance unto forgiveness of sins and become reconciled with God wrought by God, through the blood of Christ. So therefore must this faith be laid for a foundation upon the word, and the truth for upon the truth rests the whole Godhead and Majesty. And while this faith is a sure confidence; yet since we have not this faith according to nature; it is therefore first necessary to consider where this faith takes its beginning. Adam and all his seed lost the Godly likeness, that is faith, love and confidence, and instead awoke fear, unrest and doubt, which we have inherited from generation to generation. But since God in the beginning had promised the serpent treader, the Messiah, the Saviour from the loss which man sustained who in fulfilment of time came into the world, laying aside His glory and honor, and gave Himself both body and blood as a ransom from

this loss and there by has reconciled us again unto the Father. All this is all of grace and not of works. But to know and experience this in our heart the grace of God hath appeared to convince, and to teach us that we according to nature have wandered from God with a wayward and sinful heart. If we learn this and acknowledge it; it will work in us true repentance and sorrowfulness of heart. In short the light reveals unto us the fall wherein Adam and we have fallen, and this causes within us longings, praying, weeping and calling upon God through the promised Redeemer who bleeding, died for such poor sinners, and in such a poor sinners opened heart the Lord Jesus will then enter in and sup with him and He with him. That is consolation, love, peace, and trust bestowed. Then is our sinful record as the guilt of Adam erased. That is consolation, forgiveness of sins and receiving of everlasting life and that feels and experiences every poor sinner that comes to God through Christ. Here will his name be written in the book of life and here has the living faith its beginning wherein the poor sinner is saved. Then offers and fully submits himself to the Lord Jesus to live and to be true to Him who has adopted him into the family of God. And this acknowledge we to be the new birth, re-

newing of the mind and receiving of the Holy Ghost.

Now has the Lord Jesus become our Saviour. So shall He also be our example. And since such children now love Him who begat them; so they also now love them that are begotten of Him. And this acknowledge we to be a believing body of Christian believers united through the unity of the spirit which is the first requisite necessary for personal reception into Christian fellowship. Where this is lacking there always will remain a lack, and water cannot give or make good that which is wanting. And while we said that the Lord Jesus has become our example, so also we believe and acknowledge from the example given in the written word. And through the leading of the good Spirit, that the Lord Jesus Christ gave for an outward bond token for such new born children the outward water baptism, having observed it Himself and His apostles and that likewise the early churches observed the same after denying the devil, the world and all sinful life, and were baptized by a threefold baptism under water, in the name of the Father, and of the Son and of the Holy Ghost; as a token of the burial. We believe and acknowledge as a foundation that all true penitent, believing and forgiven souls that have upon their faith in

Jesus been baptized, have entered into Zion and all of this spiritual body as God's children are born as new men as the dew of the morning glow. We also believe that the Lord Jesus instituted The Lord's supper and observed it with His disciples, with bread and wine in the last night of His suffering whom He was betrayed. That they after His departure, when partaking of the same, should remember His broken body and shed blood for them, wherein also His disciples and followers were steadfast in the apostles doctrine and fellowship and in breaking of bread and in prayer did eat their meat with gladness and singleness of heart, praising God with a joyful heart. We further believe and acknowledge that the Lord Jesus Christ at the time He instituted the Lord's supper, also washed His disciples feet; instituted it, observed and commanded it to be observed as a token of true humility and humbleness in obedience out of love to Jesus our example. Here we stand by God in grace separated from the children of this world. Yea branches of the true vine, and members of the body of Christ. We also acknowledge a growth in grace according to the Holy Scriptures, cleansed, sanctified and saved by the washing of regeneration and renewing of the Holy Ghost. To accomplish this it is necessary to have

public gatherings where God's word is preached and the people are exhorted to repent. To this end there are also private gatherings necessary and helpful, where the penitent souls can confess and relate their experience in a childlike manner one to the other; by so doing the love of God in their heart will increase and their faith and their confidence be strengthened. And in as much as such children are exposed to many temptations, therefore such childlike confessions one to the other at such gatherings, will have a tendency to uncover the craftiness of the enemy, and that good advice can be given to those present, so that the body of Christ can be built up. And since such children are yet in the flesh, there is therefore a Christian order necessary in the household of God according to Matthew 18. And furthermore, while such children are in duty bound, out of love to watch over one another. We therefore deem it necessary that no one undertake anything of importance without asking brotherly advice in such matters that might endanger the peace and progress of the brotherhood; such as change of residence, buying property and other important matters.

We also acknowledge an order in separation of disorderly members, yet with difference as above stated from

Matthew 18. "If thy brother shall trespass against thee etc." This of course can have its beginning in small matters. If the offender shows a submissive spirit and accepts the brotherly admonition, childlike love, does not defend or justify himself, neither is strong or domineering, it is all right, but if he will not acknowledge his fault nor mend his ways; then take with thee one or two more and at last tell it to the church. If the offender however is not submissive to the church; then let him be unto thee as an heathen man and a publican.

But one who is called a brother (or according to the German, one who allows himself to be called a brother) 1st Cor. 5:11, but remains in sin then there is no official investigation necessary, but only to give them into the hands of God for judgment. Notice the expression of Paul; "Now we command you brethren in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly" 2nd Thes. 3:6,14; "and have no company with him that he may be ashamed." Also 1st Cor. 5:11. "But now I have written unto you not to keep company," or to eat with such who are so ungodly and have fallen into such grievous sins and to utterly withdraw yourselves from greeting them with the right hand of fellowship and

with the holy Kiss, and in eating and drinking until they are truly enlightened and become truly penitent. But however count him not as an enemy, but admonish him as a brother.

Be also helpful to such in time of necessity in order to draw them again to you by love should they become truly enlightened and in penitence and humbleness again obtain pardon for their transgression in Jesus blood. Then will also the other members having become acquainted with their penitence and humbleness of mind feel the unity of the spirit and thus can such again be received into church membership to comfort and to strengthen them so that they may not in over much sorrow sink into despair. What however belongs to another fundamentals such as the baptism of infants and the unconverted, we leave it with them that are satisfied therewith. Where the teachings of our Lord Jesus and that of the apostles are silent, there we will be silent also. We also believe and acknowledge if two believing persons living apparently as man and wife; who before God have solemnly agreed between themselves to always live together in righteousness that if one or the other should come to the new life or become reconciled and yet not baptized but is not opposed thereto, such a person has the privilege of being

baptized after being united in marriage; for if souls are accepted by God, so are we also willing to accept them (to church membership). Then also obedient bretherns children who are obedient whilst they are under their parents, and the parents are under the church, and the church under Jesus Christ. And every thing else is in order and right so can the marriage of such children take place with members in the church, with advice and not be sent out to the world. Yet after all it is the wish of our hearts and prayer to God the all Highest, that every one and all did first unite themselves in the spiritual marriage with Jesus the Bridegroom of the souls, and afterwards the outward or natural marriage. And in as much as oaths are altogether forbidden in the teachings of our Lord Jesus they are therefore also forbidden to be used by us, Matt. 5:34. The sword, revenge and self defence are also entirely forbidden, verse, 39 and 40. Out of the teachings of our Lord Jesus and His apostles we also understand that no member or follower of Jesus Christ is allowed to serve in worldy governmental offices, therefore it ought also be forbidden to us. But we ought not withstand the worldly governments but be subject to them in all that is good, and earnestly pray for them that God may give

them light and wisdom so that they may be able to perform their duties truly. We are also exhorted to pay tribute or protection money unto the governments because Paul calls them Gods ministers, Rom. 13 and since God rules the whole universe, so God has ordained that man should rule natural men, or the world and that is also for the good of God's children, otherwise it would still be worse to live in this world. Therefore Paul commands to pray for them as alone stated so that they may be able to perform their duties truly so that the children of God under their protection may be able to live a quiet and God fearing life. And that they do not use the children of God as a power or force in order to quell disturbance or to oppress or to bring other into subjection to the governments under whose protection we live. Further we wish from God the all highest that He may build and plant and keep His church in healthy growth. And that we also may be green branches on the true vine and remain so in all the length of eternity through Jesus Christ AMEN.

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